Vol. VII. NOVEMBER, 1892. No. 11.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

ONE DOLLAR PER YEAR. SINGLE COPY, 10 CENTS.

CONTENTS

Crossing the Bar . . *Alfred Tennyson* 493
Liberty and Religion 493
Rev. G. W. Buckley
Co-operative Commonwealth 498
C. W. Wooldridge
William Ellery Channing . *J. T. S.* 501
Poets' Tributes to Channing 503
Characteristics of Martineau 504
A. W. Jackson
Samuel Longfellow . *Edward E. Hale* 507
"Lord Jesus Christ" *Henry C. Badger* 509
Colorado Divinity School 511
United Liberal Church . *E. L. Rexford* 512
The "New World" *Howard N. Brown* 513
Lasting Influence of Whittier 515
Giles B. Stebbins
Tribute from Whittier 516
Deepening Religious Life 516
A. Judson Rich
World's Fair and Sunday Opening . . 517
S. H. Taft
Minister[illegible]ute 518
How the [illegible] works in India . . . 521
Hajom Kissor Singh
Don't Smoke [illegible] *Abbot Livermore* 522
Life and Livin[illegible] . . . *M. C. K.* 524
Hebrew Land a[illegible]le 524
T. Sunderland
One Upward Look [illegible] Day . . . 526
Editorial Notes 527

DEPARTMENTS:

Sunday-schools . . *E. A. Horton* 530
Guilds . . . . . *B. R. Bulkeley* 530
Unity Clubs . . . *George W. Cooke* 531
Temperance Notes . . *C. R. Eliot* 532
Universalist Notes . *John C. Adams* 335
Literary Notes 534
The Reviews and Magazines . . . 535
News from the Field 536

Jan 91 Harvard Univ 108 York St

GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

WESTERN OFFICE: ANN ARBOR, MICHIGAN.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[Entered at the Post-office at Boston, Mass., as second-class mail matter.]

THE UNITARIAN.

EDITORIAL DEPARTMENT: Articles intended for publication should be addressed to **Rev. J. T. Sunderland, Ann Arbor, Mich.** All other matter — notes from the churches and items of religious news of every kind — should be sent to **Rev. Frederick B. Mott, 141 Franklin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year, in advance, postage free. To foreign subscribers, $1.25 in American money, or 5 shillings in English money.

A PACKAGE of TEN COPIES, to one address, to be used for **missionary purposes,** will be sent for **$5.00.**

SAMPLE COPIES of THE UNITARIAN will be sent free on application.

THE UNITARIAN *will continue to be sent to subscribers until a request is received to discontinue, and until all arrearages are paid.*

PROSPECT HILL SCHOOL FOR YOUNG LADIES, GREENFIELD, MASS. This is a Family School of about 30 pupils, on a beautiful estate of 6 acres, in a very healthful location. The dwelling-house has been recently enlarged and fitted with steam throughout, and new and complete drainage. Building provided with Laboratory, Studio, and Music Room. Regular course of 4 years includes English, Classical and Modern Languages, Science, Philosophy, Art, Vocal and Instrumental Music. Advanced Course for graduates of High Schools. Prepares for any College. JAMES C. PARSONS, Principal.

Unitarian Literature Free.

Unitarian papers, tracts, and other publications will be sent free to any one applying to Miss E. A. FREEBORN, Secretary of the Post-office Mission of the Church of the Messiah, St. Louis, Mo.

PROCTOR ACADEMY, ANDOVER, N.H. For both sexes. Healthful location. Liberal management. Expenses low. Prepares for college, or for teaching, etc. For catalogue, address JAMES F. MORTON, A.M., Principal.

HOME FOR GIRLS, BOSTON, MASS. 23 WEST CEDAR STREET (near Mt. Vernon), Where they are carefully chaperoned, have refined, cultivated surroundings, and the best opportunities to be obtained in Boston for studying art, music, or languages. Girls wishing to study in any private school also received. Number limited to six. Address Mrs. Thomas S. Winslow. References, Rev. E. E. Hale, D.D., Mrs. James Freeman Clarke, Miss Anna C. Lowell.

The story of a singularly pure and unselfish life.

A PROTESTANT POOR FRIAR:

A LIFE-STORY OF

TRAVERS MADGE.

BY

BROOKE HERFORD.

FIRST AMERICAN EDITION.

Cloth, 16mo, 192 pages, 50 cents. Copies sent by mail on receipt of price.

JUST PUBLISHED BY

DAMRELL & UPHAM,

The Old Corner Bookstore.

GOLD MEDAL, PARIS, 1878.

W. BAKER & Co.'S Breakfast Cocoa

from which the excess of oil has been removed,

Is Absolutely Pure and it is Soluble.

No Chemicals

are used in its preparation. It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup.* It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., DORCHESTER, MASS.

MR. KNAPP'S HOME SCHOOL FOR BOYS, PLYMOUTH, MASS. 12 boys, 25th year. H. B. Learned (Harv.), Head Master; H. W. Royal (Harv.), Assistant. Mrs. Knapp, Principal.

UNITARIAN HEADQUARTERS IN NEW YORK at 104 East 20th Street. All Unitarian Publications kept on sale. Subscriptions received for all Unitarian Periodicals. Book Room open from 10 A.M. to 5.30 P.M.

The Crisis in Morals.

A new work by

JAMES T. BIXBY, PH.D.

"Never, to our knowledge, have the peculiar views of Mr. Spencer concerning the evolution of the sense of duty been examined with such keen discernment and such vigorous logic."—*The Beacon.*

"Bound to create a wide impression among scholars and students of morals."—*Brains.*

"A trenchant and searching criticism of Mr. Herbert Spencer's 'Data of Ethics.' It is simple, clear, concise, convincing."—*Boston Traveller.*

"Has the rare faculty of interesting the general reader."—*Boston Gazette.*

"An admirable philosophical treatise."—*Boston Transcript.*

"We cannot too highly commend the work—candid, thorough, clear, and terse—in which Dr. Bixby confutes and disposes of the Spencerian theorizing."—*Christian Leader.*

Price, in cloth, $1.00. For sale by

ROBERTS BROTHERS, BOSTON.

POWDER POINT SCHOOL, DUXBURY, MASS. Prepares Boys for Scientific School, College, or Business. Combines individual teaching with exceptional advantages for home and outdoor life. Laboratories. 22 Boys. F. B. KNAPP, S.B., Principal.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. VII. NOVEMBER, 1892 No. 11.

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bells,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For, though from out our bourne of Time and Place
The floods may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.

ALFRED TENNYSON.

LIBERTY AND RELIGION.

SERMON BY REV. G. W. BUCKLEY, STURGIS, MICH.

"God and Liberty."—VOLTAIRE.
"Where the Spirit of the Lord is, there is Liberty."—PAUL.

In 1633, at the Centre of Popedom, occurred a famous and infamous trial. An Italian, who has been called the father of experimental science, had for many years patiently investigated the mechanics of the earth, and revealed with the telescope of his own invention new grandeur in the heavens. On the basis of his well-attested experiments and of his discoveries, he had affirmed that the Copernican theory, that the sun instead of the earth is the centre of our system, was substantially correct. He said that the earth really moves, Bibles and priests to the contrary notwithstanding. It was a liberty of speech not to be tolerated; and in that year, 1633, at Rome, in the presence of a large assembly of dignitaries and heresy-hunters of the Catholic Church, Galileo, the gray-haired servant of truth, was compelled to subscribe to a lie, to kneel down, clad only in a shirt of sackcloth, and pronounce a humiliating form of retraction. What a spectacle of ecclesiastical tyranny and stupidity! and yet not without its sorry humor,—a venerable scientist of threescore years and ten swearing on his knees that the earth does not move, and then whispering, as he rises, the famous aside, "Nevertheless, it does move." Yes, the earth does move; and, what is better, the great, interesting, passionate, divine humanity, riding on the periphery of it, moves also. It is over two centuries and a half since priestcraft thrust that lie into the mouth of Galileo; and what vast changes have taken place in the relation of the individual to the Church and to the State! Before that event the tide of dissent and protestation had commenced to rise; and it has been rising generation after generation with accumulative force, until all the principalities of human interest are carried in its sweep. Implicit trust, unquestioning obedience to authority, was the watchword of the Catholic ages. Free inquiry, personal liberty, is the watchword of the Protestant ages. Give me larger freedom of movement, grant me more liberty to develop the faculties and powers that God has intrusted to me,—this is the prayer and the demand which the individual has been making with ever increase of emphasis in these four and five centuries gone by. It is the assertion of the private soul against public authority.

The spirit of revolt we find in every sphere of our modern life. It entered into conflict with the State, and wrested from the crown of monarchs one jewel of power after another. From the favored few it carried this and that breastwork of monopoly and privilege. All Christendom is de-

mocratizing in the impetuous current of liberty. This spirit is in our institutions of learning, revising and rejuvenating their systems of education more and more in the direction of greater diversity of instruction and greater independence of choice on the part of the instructed. Some of the universities are multiplying their courses until about every student can have one to meet his own needs. Greek and Latin and the "Evidences of Christianity" are no longer thrust upon John Doe and Richard Roe, whether they will or not. John and Richard have something to say about what their minds shall eat and drink, and wherewithal they shall be clothed. This spirit of liberty is in the home also as well as in the State and the school-house. It has been transforming domestic life. We used to hear much about the head of the family. As the king's word was once law in the State, so the word of the father was once law in the home. Wives, submit to the will of your husbands, was the injunction of the Church, unless the husband happened to be a heretic. When I think of the abject slavery of women in the domestic life of the past,—in that of the present to no small extent,—I do not wonder that women go to and fro on the earth, proclaiming the tyranny of man and the wrongs of woman. Think of a saving, thrifty housewife supplicating her lord for a nickel, and subjected to a searching inquisition as to what she wants to do with it, and what in the world did she do with that last nickel he gave her six months previous? Were I woman, which such meanness of men makes me thank Heaven I am not, I should wax hot with the concentrated wrath of ten Anna Dickinsons and Susan B. Anthonies. As to the children, the rod was the ensign of parental influence and authority. It was always kept before the eyes and imagination of the juvenile that the father is ruler. Well, the government of the whip is not so much in fashion. The wives and children are sounding the tocsin of liberty. They are protesting that they, too, have individualities that are sacred, instincts not to be disregarded of what their growth can be and ought to be. The spirit of liberty in domestic life has brought into disrepute that hateful maxim of home tyranny, "I am boss." The individual soul, asserting itself against outward authority, is the pivotal fact of modern civilization.

It is conspicuous in science, philosophy, literature, art. Shakspere overleaping all the rules of the great dramatists before him; Victor Hugo defying the classic canons of the French drama; Carlyle making a unique style of his own; Byron and Walt Whitman, rebellious and lawless; Beethoven and Wagner, innovators of the musical world,—they are personifications of this tendency.

But that which here more especially interests us is the relation this passion for personal liberty bears to religion itself. You all know that in this direction marked changes have been wrought in our civilization. You recognize how free thought and free speech have grown more and more conspicuous in the treatment of religious themes. The atheist publishes his doctrines unmolested, and finds plenty of readers, too, who do not hide the book when the minister comes. Heretics have their say in all the leading periodicals of the land: even orthodox reviews and seminaries of learning cannot shut them out. Liberty to think freely and speak freely lifts the head-gates for a tide of scepticism to rush forth and surge up against the Church, and surge within it. Thus with avowed enemies without and friendly sceptics within, the venerable institution is shaken to its very foundation. Rebels who repudiate the creed, who deny the authority of the ecclesiastical councils, synods, or assemblies, make rifts in every sect. Between the millstones of unfettered reason and investigation, the old faiths crumble. The creed-maker and priest totter from their thrones. Pale-faced loyalty grows paler. Large numbers turn their back upon all religion whatsoever as an affair altogether of the superstitious and credulous. Some here and there assert that religion belongs to the childhood of the race, and will be put away as a childish thing altogether in the manhood of its evolution. With liberty and scepticism presenting this destructive front, it is no marvel that many should be seized with fear and trembling for the future of religion.

There are two elements in the society of our times, which are as wide apart as the poles in spirit and purpose, and yet equally blinded by wrong conceptions of what con-

stitutes religion. Both seem to see it as a form of doctrine, as ecclesiastical machinery, as ceremonial worship. With both, the overthrow of such is the extinction of religion. Their divergence lies in this: that the thing they both call religion, the one class anxiously and obstinately seeks to preserve intact, and the other just as ardently longs to see wiped out of existence. Reviewing the history of the Christian Church, the imagination of this latter class roams in the shadows of all the hateful, cruel, and stupid things that have been done in its name. They see its superstitions, its impositions on credulity, its metaphysical dogmas, its rites and ceremonies, its war on science, its inquisitions, burnings, and crucifixions. They see all these aspects, and say, Behold religion,—a thing of the devil, the enemy of human progress, it shall perish from the face of the earth. And if these things were, indeed, inseparable from religion, if they were the permanent essentiality of it, we, too, might well say, Let it perish from the earth. But, happily, they are not the essentiality of it. They are the outwardness of religion. They are expressions of man himself in lower stages of his evolution,—expressions of the human spirit struggling upward out of ignorance and selfishness. The criminal in all these things was "human nature." It was ignorant, cowardly human nature.

But the class of liberty-shouters who see religion so infamous that they want it to become extinct seem to forget what a criminal this ignorant, cowardly human nature has been in other names than that. Do they not remember the shocking record of the State as well as the Church? Do they not remember its frightful travesties of justice, its tortures and condemnations to death on testimony now repudiated in the most backward regions of Christendom? Have they forgotten the absurd methods of trial which the law of the State once authorized? How the accused was required to prove his innocence by conquering in a duel, by holding red-hot iron in the hand without being burned, or running blindfolded, unhurt, over heated ploughshares placed at certain distances apart? Or, still worse, have they forgotten how the poor and lowly, when accused, were thrown into a pond or river, when, just because they were poor and lowly and their death desired, it was the law that, if they drowned, they were innocent,—I mean it as I say it,—if they drowned, they were innocent; if they swam, they were guilty? Has the Church tortured people to make them confess? So has the State. Has the Church condemned to death without trial? So has the State. Has the one excommunicated or killed for heresy? Then has the other banished or killed for the same offence. Is the one condemned for its infringements on personal liberty? The other has been guilty of the grossest, the most shameful, the most dangerous infractions thereon.

Horrible things have been done in the name of the Church, in the name of the State, in the name of truth, in the name of justice, in the name of liberty, in the name of all the grand and precious interests of this earth. An ancient Roman poet cries out, "O Religion, what crimes have been committed in thy name!" and we, with one accord, say the emphatic *yes*. But the exclamation of a modern Frenchman, "O Liberty, what crimes have been done in thy name!" has just as sharp a truth to compel from us the *yes*. The French Revolution was a mighty movement of liberty. But what did it become? A hell-fire, in the flames of which were cast some of the noblest men and women of France. This little bit of awful sarcasm—awful for the truth of it—flashes out in Dickens's graphic "Tale of Two Cities." It is ten o'clock at night when two citizens hail each other. The one asks, "How goes the Republic?" The other replies: "You mean the guillotine. Not ill. Sixty-three to-day. We shall mount to a hundred soon. Samson and his men complain sometimes of being exhausted. Ha, ha, ha! He is so droll, that Samson!" The republic, *liberty*, has come at last to be *la guillotine*. Behold the Bastile crammed with the victims of mere suspicion! Behold the guillotine striking off a hundred heads in a day! Behold the brave Danton, the noble Madame Roland, and the rest beheaded in the name of liberty! Behold, now, this is liberty! Liberty is a dangerous thing, liberty is the enemy of man: therefore, let it perish. Absurd enough is such reasoning as that. But do we not hear just this pattern of logic employed against religion? When human nature is devilish, it plays the devil in the name of liberty as well

as of religion. We read in the papers of impositions by ecclesiastical power on the right of free thought and free speech; and we straightway denounce religion as an enemy of liberty. And yet, in every political campaign, boycotting more disreputable, infringements upon personal rights more dangerous, are done in the name of party than the Presbyterian Assembly is charged with doing in the name of religion; and, odd enough, the very ones who inveigh so harshly against religion as the enemy of liberty are often, I have observed, the first to violate the same, the first to countenance intimidation and the like for political ends.

There was a time when men were driven to the church. Surely, that was bad enough. But is it worse than to drive them to the polls? It is reprehensible in any wise to bribe or intimidate one to join your church. But is it less so to bribe or intimidate one to vote your ticket? If intolerance and tyranny are dangerous in religion, are they not likewise dangerous in politics? Ah, consistency has not yet become one of the jewels in the crown of man!

Liberty, liberty, liberty,—scarcely any word is so frequently on the lips of this generation. It is the watchword of the times, the passion of the age, and we have no quarrel with it. We rejoice that the spirit of liberty is searching every nook and cranny of our civilization. For "where the spirit of the Lord is," says Saint Paul, "there is liberty." The rise of liberty means accelerated progress all along the line. The thirst for it, the love and jealousy of it, send the blood coursing through all the veins and arteries of the social structure. Liberty is the very life of truth. Liberty brings research, investigation, discovery, deep thinking, new revelations, and new creations. Liberty brings honesty and sincerity among men. For tyranny is a noxious breeder of deception, hypocrisy, and cowardice. Liberty makes people act from within, and not from without, be natural, be themselves, and not some other man. Liberty to think your own thought; liberty to declare your own thought; liberty to act your own thought; liberty to do all this, to do no less than this, in so far as you do not infringe on another's liberty,—this is the liberty I stand for. In the words of Walt Whitman, I ask, "What do you suppose will satisfy the soul, except to walk free and own no superior?"

But now let me say here that liberty so genuine, so rich, and complete as I have described, becomes something more than liberty. It becomes religion. Religion is deeper than liberty. Liberty is the power to act without restriction on the part of another. It is a means to an end. For *what* do we want liberty? It is not to make fools of ourselves. It is not that we may more fully gratify our selfish desires and baser instincts. No, liberty is to this end: that we may be genuine, noble men and women, walking erect and in right relations to the universe in which we live. Real power and freedom come to the individual only as he acts in recognition of universal law and universal right. To be truly free, liberty must be exercised in obedience to a sense of obligation to interests broad as humanity, comprehensive as the universe itself. Freedom is harmony with all men and all nature, and religion is that also; that is to say, religion is the striving of the individual to realize this harmony. It is with this large meaning of religion than that given to it in the works of theology, that, I say, one to be free must also be religious.

There is so much confusion of thought as to what religion is. There is so general a disposition to confound the clothes of religion with religion itself, that many by churchmen are thought not religious, and many think themselves not religious who really are religious. Because you do not have a certain conception of God, think not, therefore, you do not believe in God. Because you do not assent to some theological dogma or observe some special form of worship, or because God and religion have been described as this, that, and the other thing, which your reason and conscience reject, do not conclude, therefore, that religion is without utility and beauty, and has nothing of worth for you.

Religion goes deeper than these, deep as the soul of man; for it relates him to the Infinite. The forms of belief, the forms of worship, the forms of government,—these are as the clothes to the man, which he can attire himself in for a time, and then cast away for new ones as his needs demand. Religion takes many forms, but they all strike in this one root a sense of the Some-

what that is infinitely larger than man himself. As the tree puts on a new dress from season to season, so this religious sentiment in man grows in his evolution new beliefs and worships. Augustine, that father of modern Calvinism, saw that religion was much older than Christianity. "That which is now called the Christian religion," he says, "existed among the ancients, and never did not exist from the planting of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity." The Hindu called the soul the Ancient that never perishes. It is from this Ancient that religion is forever born. The history of comparative religion has great truth for us, in that it shows religion to be universally rooted in the heart of man. The spirit of God is ever changing the forms of the universe, destroying and creating to find expression for itself. So must the spirit of man destroy and create to express itself. It must obey those splendid lines of our poet, Dr. Holmes:—

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Religion, in the pure conception of it, is the deepest, the most ancient, the most imperishable constituent in the soul of man. Voltaire recognized it as a human necessity, when he said, "If God did not exist, it would be necessary to invent him." When you find life, physical or psychical, you find God, the unfathomable, all-enfolding and upholding, life of all life.

Religion is the right relation of the individual life to this universal life. Liberty shall help us to realize this relation. Electricity or steam, where used in obedience to a super-intelligent will, declaring itself in physical law, is of tremendous beneficence. Otherwise it is a dangerous force. So with man's use of liberty. It is dangerous unless exercised in obedience to this same super-intelligent will, declaring itself as spiritual law, declaring itself in the sense of obligation to a universal law of right that relates the individual in interest to all mankind as one brotherhood, and to all the universe as "one stupendous whole." If liberty is necessary to be a check on religion, then is religion necessary to be a check on liberty. Religion without liberty runs man into superstition, bigotry, tyranny. But liberty without religion leads to license and a heartless, selfish individualism. Having religion without liberty, man becomes as the locomotive with the lowest pressure of steam in the boiler. He makes very slow advancement. Having liberty without religion, he is the locomotive under full head of steam, but with no engineer to keep it on the track and from running into stations.

A French novelist closes one of his stories with a dreadful picture of a passenger train loaded with drunken soldiers, and running at the top of its bent without let or hindrance of any soul to direct it. The drunken fireman filled the furnace with coal as if to burst the boiler. The engineer tried in vain to stop him. They grappled with each other in a death combat until both pitched overboard, and were crushed under the fast revolving wheels. And now, with boiler full of water and furnace full of coal, the engine leaps forward like a scared wild horse on the prairie. The soldiers crazily drunk, the conductor asleep, the engineer and fireman mangled corpses on the track, the train rushed, a serpent of lightning, through the inky night,—rushed on, on through the stations; on, on, heedless of danger signals and dynamite fuses; on, on to the mysterious goal of wholesale destruction and human sacrifice.

That, my friends, is a terrible picture. And yet it is no great exaggeration to say it illustrates what course liberty may take, how dangerous the passion for liberty may be when unguided and untempered by any passion for religion also. The danger I scent for this age is not that we have too much liberty, but that we do not nourish with equal interest the religious sentiment in our own hearts. The danger that I see, even for this fair land, is that our passion for liberty may be so poisoned by a selfish individualism that we may be drifted on the shoals of social revolution. Liberty and religion must go together. We shall be jealous and watchful of our liberty; but let it be to the end that we serve more wisely and

faithfully our brother man, and enter into fuller harmony with the eternal, creative, and preservative spirit of this wonderful universe.

Dr. Franklin once presented his grandson to Voltaire for a benediction. The old man raised his hands above the young man's head, and said, "My child, God and Liberty, remember those two words." And so let me close my message to you this morning,—close with all the seriousness of which I am master. My friends, "God and Liberty, remember those two words." Cherish them in your heart of hearts.

THE CO-OPERATIVE COMMONWEALTH.

Of all co-operative institutions that yet exist, the post-office system is the greatest, most beneficent, and most perfect example of its kind; and this has grown up almost entirely since the establishment of the United States government. Here, however, as elsewhere, the system falls short of the perfection which it might attain, because, instead of carrying the mails itself, the government hires them carried, as, indeed, it must until the railroad and steamship lines themselves become a part of the public service, under public ownership, operated for the public good. Notwithstanding this imperfection, we have in the post-office an example of the people's every-day business, done by the people's agents for the people's benefit. There is no competition in that business, yet that alone is conducted at cost with an ever-present desire to make that cost smaller.

Its benefits are spread as universally as the sunshine and almost as freely, yet its employees, compared with those who render similar services for private enterprises, are well paid, and they are not thrust into inferiority and degraded by their service.

I sent, some time ago, a postal card and a package of seeds to near the summit of the Sierra Nevada Mountains in Southern California, each for a cent. Who supposes I could have done that if the postal service had been left to private enterprise? What would be the cost of communication by letter in that case? Just that amount which, as nearly as could be discovered, would yield the greatest aggregate of profit over expenses. The cost of sending a letter would depend on the distance to which it was sent, modified by the number of letters usually passing over the line of its journey. To some out-of-the-way places to which you may send a card for a cent or a letter for two cents, you could not send a letter much cheaper than you could go yourself, and communication would be practically shut off.

It is easier to extend a system already in operation than to establish one from the beginning: hence we should seek to extend the application of the principles of the postal service as fast and as far as possible. The telegraph, the telephone, the express companies, and the railways are all rendering public services analogous to that of the post-office; but all are owned by private parties and operated for profit. That amount which it is judged will yield the greatest excess over the cost of the service is the fee charged. Yet the railways are our public's highways, the arteries and veins of the body social; and the telegraph wires are its nerves.

Is it not plain that any organism whose nerves and blood-vessels are the private property of parasites on itself who have, in virtue of their ownership, the right and privilege to regulate and control their use for their own profit, is itself the slave of these parasites, with its life in their power?

That is exactly the position of the American people to-day. The price and quantity of every man's food and clothing, and all he uses, are controlled by the owners of our railroads: they tax the whole population at their pleasure for their own benefit, the rule that guides them being to fix charges such that the excess of receipts over expenses shall be the largest possible, to so levy the tax that the goose shall yield the greatest quantity of feathers consistent with the continuance of the supply.

That must continue to be the position of the American people,—geese plucked by their owners,—until they conclude to change the relation, and own their organic structure themselves. The power to change this relation, for which we never can be too thankful, was secured to us more than a hundred years ago.

Germany and the monarchies of Europe, with the possible exception of England, must go through a revolution, in all proba-

bility bloody, before they can gain the power which our forefathers gave us when this nation was born; and in that Constitution we have all the power which any revolution can give to any people. The Constitution says that the people shall govern this nation.

Let them do so, then. If the laws are not for their advantage,—and they are not,—let them change the laws. If they abdicate their authority to a class, as they have abdicated it, they must expect that class to legislate for their own benefit at the people's expense; but the people who neglect their duty deserve no sympathy in their suffering. Let them assume their duties, and govern for themselves. That is their right and their duty by the organic law of the land, and no revolution could give them greater power.

Let us insist, then, on the extension of the principle of the post-office to the telegraph, the express, and the railroad as soon as possible. Let the people own them and administer them for the common good, at cost, through their agents, the general government.

But there are other lines of progress toward the end we seek along which the resistance may be even more easily overcome than that which we have to meet, in adjusting the railway, express, and telegraph services to the people's use. I refer to the municipal ownership and management of local services for the benefit of the people of our cities.

Already it is the rule that cities own and operate a system of water-works for the benefit of the people, and it is fast coming to be an acknowledged function of cities to furnish light to their inhabitants on the same plan. Those that have led off in this line have obtained great economy in doing so; and there are many other lines, such as the distribution of heat and power and furnishing local transportation, in which similar great economy may be obtained by doing collectively on a large scale what is now done individually on a small scale, or by doing by the public for the public advantage what is now done by private corporations for profit. It will soon be universally recognized that a town or city is a business corporation in which every citizen is an equal partner, and that it may rightfully engage in any business for the good of the people which they may desire to undertake in that capacity.

We may consider the people of our cities fairly on the road to the public ownership of all that class of public functions which are spoken of as natural monopolies. While public ownership is limited to that class of public service, the effect on the condition of the laboring masses, though beneficial as far as it goes, cannot be very great. The system of public service, however, can be perfected in this field; and this is necessary before the broader service, which shall make an end of poverty, could be entered upon. To this end the abolition of the contract system of doing public work is the first necessity; and the organization of public employees into departments in which tenure of place shall be secured to each employee during good behavior, with promotion for merit, combined with length of service, is the second.

The nationalization of some public services, the municipalization of others, including many not yet recognized as public, are lines along which progress toward our anticipated goal is likely to move; but the main cause that gives rise to the movement lies in the nature of things, and makes the consummation we wish for as inevitable as the seasons. This movement is the necessary result of the competitive system under conditions of universal communication and cheap and easy transportation, such as now prevail.

Competition, like other evils, if not limited by its environment, is necessarily self-destructive. It must result in one of two things,—either the complete establishment of the co-operative commonwealth or the total destruction of civilization; but the general intelligence which prevails will prevent the latter.

That, under competition, the greatest efficiency combined with the greatest economy must ever drive the less efficient and more wasteful methods out of the field is a fact over which we may rejoice. To this is due our progress in the past, and to it will be due that perfection of progress which shall culminate in a new and better civilization.

But efficiency and economy in productive industry are found to increase with the size of the plant. From this cause the big fish are always able to eat the little ones. Com-

bination in business is the order of the day, and in some form it must ever be the order until a limit is reached beyond which further combination would result in no economy. Legislation against this must be as futile as legislation against gravitation would be. But, until absolute monopoly is reached, no such limit can exist; and to absolute monopoly we are tending. Monopoly is the natural death of competition; and the people will soon have the choice thrust upon them between private monopoly at their expense, themselves being reduced to slavery, and public monopoly for their benefit. Which they will choose, I think cannot long remain in doubt.

But, the question may be asked, if such is the natural tendency of competition, and competition has ruled in the world since the beginning of history, why has it not long since reached that consummation? That question is fair, and the answer is not far to seek.

The lifetime of a man is a very short period in the world's history for a great movement to unfold in, but there are many now living who can remember when the difficulty and expense of transportation and communication was so great that every little neighborhood was under the necessity of producing its own supply of most articles which it needed. Then any industrious man with modest means might, and did, engage in the manufacture of any one of a hundred things which his neighbors needed, and he need have no fear of the competition of others whose means of production were more effective than those available to himself. The old slowness and costliness of communication and transportation of goods by wagon and sail put a protective tariff round every town and village that was in effect prohibitive, and the majority of the people could engage in their choice of a wide range of protective industries with a sure sale for their product and a known market at their door.

This was the day of small things. The productive power of industry was scarce a hundredth of that now available. Those were the conditions that led Adam Smith to the assurance that competition from across the channel in Ireland could never interfere with business in Scotland, and under those conditions competition was a wholesome stimulant, like the warmth of the sun; but now that the whole nation, or the whole world, has become the competitor of every man in it, competition consumes like a fire.

Indeed, since the ordinary man, with such means as may be obtained in a few years by labor, has long since been driven out of the field of productive industry, and competition now rages between companies of capitalists who are combining and fusing, increasing in magnitude and decreasing in number every day, it is a fire already half burned out; and the end is in sight.

The world in former times was like a crucible filled with small shot, each little sphere complete in itself; but within the lifetime of those now living the shot has been fused into a fluid mass. The old order of things has passed away: it can never be restored, unless through a complete wiping out of civilization and a new beginning, such as Ignatius Donnelly has pictured in "Cæsar's Column," which nobody desires, and which will not be permitted.

Within this short time the world has become an organism, with its electric nerves transmitting intelligence instantly throughout its whole extent, with its lines of transportation distributing wealth with the regularity with which blood is distributed through the arteries and veins of some monstrous animal. It is not like an organism merely: the social organism has become an organism in fact, and it must act as such or perish.

The new order of things which shall be adapted to the new conditions is coming. Any one who watches the progress of events may see a step here or a step there almost every day toward this end. Every step taken diminishes the resistance, while every delay and every resistance to this movement sensibly increase the pressure that is causing it.

It is coming. Socialism, is it? Be it so! Down through the ages every vision of the ideal order when righteousness should prevail among men, which has been given to the brightest and best of human kind,—all have had socialism of this kind for their fundamental characteristic. Such was the Republic of Plato, marred by the imperfections of his age; such the "Utopia" of Sir Thomas More; such, Swedenborg assures us, heaven is; such Bellamy has pictured; and,

greatest of all, such is the kingdom of God, for which Jesus of Nazareth taught his disciples to pray.

All we have advocated in this paper is but applied Christianity, and it is practicable now. Nothing else is practicable; nothing short of this can continue.

C. W. Wooldridge.

Cleveland, Ohio.

WILLIAM ELLERY CHANNING.

The first great leader of the liberal Christian movement in America, and one of the noblest philanthropists and most saintly spirits of all time, was William Ellery Channing, the fiftieth anniversary of whose death we have just passed.

Whittier wrote of him:—

"And thus the common tongue and pen,
Which world-wide echo Channing's fame,
As one of heaven's anointed men,
Have sanctified his name.

"In vain shall Rome her portals bar,
And shut from him her saintly prize,
Whom, in the world's great calendar,
All men shall canonize."

Channing was born in Newport, R.I., in 1780, graduated at Harvard College, and at the age of twenty-three settled as pastor of the Federal Street Congregational Church in Boston, where he early attracted attention by his ability, earnestness, and deep spirituality. Here he remained preaching and writing, with ever-growing influence, until his death in 1842.

His life may be divided into three periods. The first extended from the year 1802 to 1815, in which he devoted himself almost exclusively to his own church and congregation, preaching, caring for the religious education of the young, and laboring earnestly to deepen the moral and spiritual life of his people; the second period, from 1815 to 1830, in which he became and remained the acknowledged leader of the movement in behalf of a broader and more reasonable interpretation of Christianity, which resulted in the establishment of Unitarianism in this country; and the third period, from 1830 to his death in 1842, in which his energies were largely devoted to great philanthropic movements, and subjects of moral, social, and political reform, such as anti-slavery, temperance, peace, education, beneficences among the poor, and the like, which soon made his name as widely known as a philanthropist and social reformer as he was as a preacher and religious leader.

When he began his work, Unitarianism, as such, was unknown in America. There was, however, among the Congregational churches of New England a great deal of liberal and progressive thought. Calvinism was beginning to lose its harder and sterner features. Such doctrines as those of infant damnation, election, and foreordination, and an eternal hell of literal fire, were becoming discredited among the more intelligent preachers and congregations. A more free and reasonable method of Bible interpretation was coming into vogue. Increasing emphasis was being placed upon God's love, and less upon his hate and vengeance. He was coming to be thought of more as a Father and less as a King and Judge. The humanity of Jesus was being brought into increasing prominence. This movement had its beginning far back in the last century; and by the beginning of the present century half the Congregational churches of New England were affected by it. Of the nine churches of that connection in Boston in the year 1800, it is said that every one was more or less fully in sympathy with the new thought.

From the beginning of his ministry Channing stood with the advanced party, but with no thought of separation from those whose views were less progressive than his own. The final break was caused by the attitude and action of the conservative ministers and churches, who raised the cry of heresy, and refused longer to fellowship the liberals. The crisis came in the year 1815. Channing was the generally recognized leader. In his celebrated "Baltimore sermon," preached at the ordination of Jared Sparks in 1819, he made the first clear and commanding statement of the new Unitarian position; for the growing thought by this time had come to recognize itself as Unitarian.

No man ever loved peace better than Channing, or had less taste for controversy; yet he never hesitated to speak plainly and bravely the truth as it was given to him to see it. His whole soul was ever in the work of building up a Christianity at once broad,

practical, reasonable, undogmatic, ethical, spiritual. The Unitarianism that he preached and loved was such a Christianity. His great, all-overshadowing thought was that of the dignity of human nature, or the oneness of human nature with the divine. Man is the child of God. Christ is the elder brother,—wiser, purer, stronger than the rest, perfect in his consecration, filled with the fulness of the Spirit, raised up of God to teach, to help, to save his brethren, by leading them to lives of love and truth and holiness. "The ground of love to Christ," he said, "is his spotless purity, his moral perfection, his unrivalled goodness," not his supernatural or miraculously attested authority. "To exalt human nature and to save man from sin, not from its punishment, was the purpose of Christ's work on earth." "The grand heresy is to substitute anything, whether creed or form or church, for *character.*" The three great thoughts that run through all Channing's teachings and work are the essential dignity and divineness of human nature, the right of free inquiry and the duty of the untrammelled use of reason in religion, and the supremacy of character above belief, profession, ceremonial observance, or whatsoever else may seek to usurp the place of the pure and virtuous life. No man ever preached with greater constancy and fervor the duty of love to God; but he never forgot to link it fast, as his great teacher and master did, with love to the human brother. Hence his life of ardent philanthropy, and devotion to the welfare of the slave, the drunkard, the criminal, the poor, the friendless, the unfortunate, the oppressed, the suffering.

The first book of wide-spread and lasting influence written against slavery in this country was from the pen of Channing; and to him we must still go for some of our best literature on charity, education, and reform.

Garrison declared that Channing must be ranked among the "foremost teachers, exemplars, and benefactors of mankind."

Longfellow wrote of him:—

"Well done! thy words are great and bold,
At times they seem to me
Like Luther's in the days of old,
Half-battles for the free."

Channing visited England, and went to see Wordsworth. Years after the great poet would point to the chair in which he had sat, and say, "There sat Dr. Channing." Dean Stanley declared Channing's to be one of the few names of the New World "which have acquired not only an American, but a European splendor."

That great and gifted English preacher, Frederick W. Robertson, wrote in his memoirs: "A religious lady found a volume of Dr. Channing on my table a few days ago, and was horror struck [because Channing was a Unitarian]. I told her that, if she and I ever got to heaven, we should find Dr. Channing revolving round the central throne in an orbit immeasurably nearer than ours, almost invisible to us and lost in a blaze of light."

Baron Bunsen, the eminent German scholar and statesman, in his great work, "God in History," selects from the Protestant Christian Church of the world five men who stand pre-eminent as representatives of the divine presence in man, or prophets of the religious consciousness. The five are Luther, Calvin, Jacob Boehme, Schleiermacher, and Channing. "Channing," he says, "is an antique hero with a Christian heart. He is a man like a Hellene, a citizen like a Roman, a Christian like an apostle."

Perhaps nothing will give a better insight into the spirit which actuated Channing's whole life than the following words taken from his last public address: "Mighty powers are at work in the world. Who can stay them? God's word has gone forth, and it 'cannot return unto him void.' A new comprehension of the Christian spirit —a new reverence for humanity, a new feeling of brotherhood, and of all men's relation to the common Father—is among the signs of our times. We see it: do we not feel it? Before this all oppressions are to fall. Society, silently pervaded by this, is to change its aspect of universal warfare for peace. The power of selfishness, all-grasping and seemingly invincible, is to yield to this diviner energy. The song of angels, 'On earth peace,' will not always sound as fiction. Oh, come, thou kingdom of heaven, for which we daily pray! Come, Friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man and earth to heaven! Come, ye predicted ages of righteousness and love for which

the faithful have so long yearned! Come, Father Almighty, and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son through the whole earth!" J. T. S.

THE POETS' TRIBUTES TO CHANNING.

The following tributes to Channing from Longfellow, Whittier, Lowell, Bronson Alcott, Mrs. Howe, and J. W. Chadwick, are of especial interest as we pass the fiftieth anniversary of the death of our great leader, which occurred on October 2.

TO WILLIAM E. CHANNING.

The pages of thy book I read,
And as I closed each one,
My heart responding ever said,
"Servant of God, well done!"

Well done! Thy words are great and bold!
At times they seem to me
Like Luther's, in the days of old,
Half-battles for the free.

Go on, until this land revokes
The old and chartered lie,
The feudal curse, whose whips and yoke
Insult humanity.

A voice is ever at thy side,
Speaking in tones of might,
Like the prophetic voice, that cried
To John in Patmos, "Write!"

Write! and tell out this bloody tale;
Record this dire eclipse,
This Day of Wrath, this Endless Wail,
This dread Apocalypse!

H. W. Longfellow.

October, 1842.

ELEGY ON THE DEATH OF DR. CHANNING.

I do not come to weep above thy pall,
And mourn the dying out of noble powers;
The poet's clearer eye should see, in all
Earth's seeming woe, the seed of Heaven's flowers.

Truth needs no champions; in the infinite deep
Of everlasting Soul her strength abides,
From Nature's heart her mighty pulses leap,
Through Nature's veins her strength, undying, tides.

Peace is more strong than war, and gentleness,
Where force were vain, makes conquest o'er the wave;
And love lives on, and hath a power to bless,
When they who loved are hidden in the grave.

The sculptured marble brags of death-strewn fields,
And Glory's epitaph is writ in blood;
But Alexander now to Plato yields,
Clarkson will stand where Wellington hath stood.

Men slay the prophets; fagot, rack, and cross
Make up the groaning record of the past;
But Evil's triumphs are her endless loss,
And sovereign Beauty wins the soul at last.

No power can die that ever wrought for Truth;
Thereby a law of Nature it became,
And lives unwithered in its sinewy youth,
When he who called it forth is but a name.

Therefore I cannot think thee wholly gone;
The better part of thee is with us still;
Thy soul its hampering clay aside hath thrown,
And only freer wrestles with the Ill.

Thou livest in the life of all good things;
What words thou spak'st for Freedom shall not die;
Thou sleepest not, for now thy Love hath wings
To soar where hence thy Hope could hardly fly.

Thou art not idle; in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks.

For sure, in Heaven's wide chambers, there is room,
For love and pity, and for helpful deeds;
Else were our summons thither but a doom
To life more vain than this in clayey weeds.

From off the starry mountain peak of song,
Thy spirit shows me, in the coming time,
An earth unwithered by the foot of wrong,
A race revering its own soul sublime.

Farewell! good man, good angel now! this hand
Soon, like thine own, shall lose its cunning, too;
Soon shall this soul, like thine, bewildered stand,
Then leap to thread the free, unfathomed blue.

When that day comes, oh, may this hand grow cold,
Busy, like thine, for Freedom and the Right;
Oh, may this soul, like thine, be ever bold
To face dark Slavery's encroaching blight!

J. Russell Lowell.

1842.

CHANNING.

Not vainly did old poets tell,
Nor vainly did old genius paint
God's great and crowning miracle,—
The hero and the saint!

For even in a faithless day
Can we our sainted ones discern;
And feel, while with them on the way,
Our hearts within us burn.

And thus the common tongue and pen
Which, world-wide, echo Channing's fame,
As one of Heaven's anointed men,
Have sanctified his name.

In vain shall Rome her portals bar,
And shut from him her saintly prize,
Whom, in the world's great calendar,
All men shall canonize.

Where is the victory of the grave?
What dust upon the spirit lies?
God keeps the sacred life he gave,
The prophet never dies!

J. G. WHITTIER.

1842.

CHANNING.

Our beauteous seasons wax and wane,
And bear us on to fate and death;
But he shall bloom, and bloom again
In every generation's breath.

He caught the echo of the wail
Which once from Calvary's mountain rolled,
When felt the Love that cannot fail
The spite of superstition old.

His voice took up the trumpet blast
Which Hope's glad resurrection blew,
When out of mystic shadow passed
The glory that the Master knew.

O deep of heart! O true of thought!
The temper of thy perfect steel
In heaven's high armory was wrought,
The strength of justice to reveal.

The negro in the Southern wild
Had cause to bless thy champion name;
The Northern freeman for his child
Thy gracious heritage doth claim.

The faith that maketh Woman free
For humankind to do and dare,
The peace that dwells with liberty,
Were in thy teaching and thy prayer.

JULIA WARD HOWE.

April, 1880.

CHANNING.

Channing, my Mentor whilst my thought was young,
And I the votary of fair liberty,—
How hung I then upon thy glowing tongue,
And thought of truth and love as one with thee!
Thou wast the inspirer of a nobler life,
When I with error waged uneasy strife,
And from its coils thy teaching set me free.

A. BRONSON ALCOTT.

October, 1881.

ALWAYS YOUNG FOR LIBERTY.

Channing, when thou wast living among men,
Thy pulse, that beat not always with the strong
Full tide of health, when thou didst hear of wrong
O'erthrown, of freedom won, was once again
As quick and warm as in thy childhood, when
Thou heard'st old ocean's mighty thunder-song
Beating familiar cliffs and crags along,
And thou didst glow as ardently as then.
Yes, thou wast always young for liberty;
And, when a hundred years have passed away,
Ay, and a thousand from thy natal day,
Thy never-dying spirit still shall be
As young for freedom as when here of old
In her great name thou wast the boldest of the bold.

JOHN W. CHADWICK.

April, 1879.

---

*PERSONAL CHARACTERISTICS OF JAMES MARTINEAU.**

The following picture of Dr. Martineau is drawn from personal acquaintance; and, as I write of him, memory takes me to his London home, where I see again his venerable form and listen to his quiet tones.

In his figure Dr. Martineau is tall and spare. Of adipose tissue he has no superfluity. One meeting him in later years observes a slight stoop, though it seems rather the stoop of the scholar than of the octogenarian. His features are thin, his complexion delicate. His eyes, which are "changeful blue," are not particularly noticeable until he becomes animated; and then his very soul seems shining through them. His head is not much beyond the average in size, but is compact and perfect in its poise. His perceptive organs are large, his brow is low and of the Grecian type. His hair, always remarkable for its abundance, is now bleached almost to whiteness. Grace Greenwood, writing of him in 1854, spoke of his head as wearing a "classical and chiselled look," and of his features as "finely and clearly cut,"—a description as true now at eighty-seven as then at forty-nine.

His personal habits have always been natural and healthful. So far from being self-indulgent, his general conduct would to some be mildly suggestive of asceticism. He has been, indeed, no John the Baptist, to make a diet of locusts and wild honey, yet one to rule his breakfast by consideration of his morning toils, and, in dining, not to forget the evening hours of study and of thought. And, while in his conduct we may see here the ruling of prudential wisdom, it is not difficult to believe that his simple tastes are thus satisfied. A dinner with a few friends, with moderate abandonment to its enjoyment, he may find agreeable; a revel impossible. He has no artificial appetites. To-

*From the *Christian Union* of October 1.

bacco is peculiarly offensive to him. Without being pledged to total abstinence, his use of wines and liquors is almost wholly medicinal. His only intemperance has been intemperate work, if that can be called intemperate which, though vast in amount, he has sustained to his extreme years unfalteringly. All his pleasures are of the rational and ennobling sort. Good art may afford him an hour of agreeable diversion. He enjoys music, and seeks its solace. He delights in conversation with the wise and good. His home is the magnet of his heart, and in the shelter of its domesticities is his rest, his solace, his joy.

He has a fondness for out-of-doors, and a favorite diversion is walking. His summer home in Scotland affords him special delight for the wild and rugged country he can there explore. In his seventy-eighth year he wrote of the "annual delight" not yet forbidden him of "reaching the chief summits of the Cairn Gorm mountains." They tell in England of his achieving thirty miles of mountain rambling in a day. There is a story of an American visiting him in his Scotland home. One morning there arose a question of diversion,—should they walk or ride. Something was said of a walk; and Dr. Martineau, pointing to a mountain something like eleven miles away, proposed a walk thither and return. Those mindful of our American ways hardly need be told that the American, who, as guest, had the determining vote, gave it in favor of a ride that day.

His hospitality is most cordial His manners, something of the older and more elaborate style, are charmed by a spirit that would make any style, or even want of style, delightful. His voice, not loud, is admirably focalized and melodious. His enunciation is leisurely, though not slow, and perfectly distinct. He has a vein of humor: he laughs heartily, but not noisily. His conversation—more, it is said, in later than in earlier years—tends to monologue, and this for two obvious reasons. From the amplitude of his knowledge, approaching him with almost any subject is like taking a line of verse to one who holds the whole poem in memory, and who needs only the prompting of the one line to go on to the end. Then ninety-nine to the hundred sitting down with him are likely to act as if on the reflection, If *he* will talk, why should I? That reverend look, that gracious manner, that quiet and melodious speech, fit vehicle of the noblest wisdom, banish all inclination save to listen. But then, in the sequel, something happens which you scarce understand, which you doubt if he does, and which the fitness of things seems hardly to warrant. As you rise to go, he expresses to *you* his gratitude for the favor you have done *him*, which, if you have ordinary sensibility, makes you only more sensible of the nothing you have done except to take from his immeasurable store. You receive the due of an Esau who has brought a kid, and go your way with the feelings of a Jacob who has purloined a blessing.

His general manner is one of calmness, slightly verging upon severity. With a friend, or one who has rightful dealing with him, the severity drops away, and leaves a smiling affability. Against the intruder, however, it may be a defensive armor. And from another class it may protect him,—the destitute, the wretched, from whom, for the great sympathy of his heart, he could not always ask to be protected. A patient ear he would give to the tale, a thoughtful consideration of what were expedient; but of the effusive sympathy, the spontaneous and unconsidered aid for which such are likely to be looking, in that grave and austere countenance they would hardly see the promise. And it may as well be said that what is thus apparent at the surface is probably true of the depths of his nature. That is to say, this large class of needy ones he can feel for more easily than with. In other words, the possible union of Plato and Father Taylor we do not find in him.

Friends and pupils, the latter with special emphasis, tell of his severe regard for minutiæ; and, illustrative of this, they dwell affectionately upon special incidents that have fallen under their observation. Trust their report, and you conclude at once that he rules his life by something like Michel Angelo's maxim: "Trifles make perfection, and perfection is no trifle." Whether in the niceties of scholarship, the care for his intellectual judgments, the discharge of official duties, the regulation of private affairs, in his appointments, in his courtesies, they maintain that it is the same,—nothing slighted, nothing forgotten. If we may

trust his reputation, like Thoreau, he might "leave a Greek accent slanting the wrong way and right up a fallen man"; but, the man fairly set upon his feet, he would return at the earliest moment to his Greek accent, whose mistaken slant has never left his memory. And the casual observer sees something of this in the little nameless touches of personal conduct, in his conversation, which in his lightest moods is faultless, in his letters, which, however hasty or however brief, are yet never careless. Most men, scrupulous enough in dealing with the matters that especially engross them, hold yet their realm of order within an unconquered chaos, so that the slovenly scholar, the boorish philosopher, the statesman who forgets appointments, and the saint who does not answer his letters, are characters with whom we are all acquainted. They keep their planets under exact regulation, but leave their asteroids outside the controlling law. Dr. Martineau, on the contrary, illustrates a unity of character in which large and little, planets and asteroids, are subject to the same rule, so that he answers his letters as he writes his books, and is the same where affection lays light exaction as in the courtliest circles he may be invited to adorn. And this trait is apparent in all about him. As these words are written, there floats into memory an illustrative contrast. I recall a pleasant hour in the study of a London man of letters, whom a grateful world recognizes among its benefactors. The library, rich in the lore of many tongues, stood on the shelves in utter disregard of order. Bacon was flanked by Douglas Jerrold and Henry George, Homer was crucified between Akenside and Martin Tupper, and Plato was standing on his head beside Jouffroy. Books and pamphlets were on the floor, were in the chairs, were piled upon the sofa. The study-table was a confusion of letters, cuttings from newspapers, books, pamphlets, magazines, sheets of manuscript scattered like the sibyl's leaves, a pipe or two, a pouch of tobacco, the stumps of several cigars. For, all in all, that room was a Teufelsdröckh's lair, which many studious men with good reason may forgive, but which none would have the courage to commend. An hour later I was in Dr. Martineau's study, which, in the comparison, seemed heaven's first law in miniature.

No feature of the man is more apparent than his modesty. Of the guerdon he has won he has seemingly no appreciation. That on the battlefields of thought he has been anything more than a faithful soldier, that he has been a leader and a conqueror, seems not to have dawned upon him. The encomiums that come to him impress him with the sense of the generosity of others, not a greatness that is his own. And, with this modest self-estimate, he combines for others the most generous appreciation. Differences of opinion cannot blind him to the reality of merit; and the very knight he may unhorse he will thank for the example of his prowess. The teachers, he confesses, are often those whom he has taught, very likely accrediting to their originality a wisdom that was first his own. A lifelong friend, speaking of earlier days, humorously illustrates this aspect of his character. He would meet, said the friend, some commonplace woman, and in a half-hour's talk fill her mind with ideas of which she had never dreamed before. Three months later he might meet her again, and she in some measure would give him back the thoughts he had lavished on her; and he, never suspecting the sun she was reflecting, would go his way, telling of her wonderful intelligence.

Temperamentally, he is not always on the heights. Readers of his sermons, with all the exultation and the joy that are in them, are likely to feel an undertone of sadness. It is there, and those nearest him are aware that it does not misrepresent him; and in such as he it is peculiarly natural. A heart so large and tender, while quickened by the gladness, must also feel the sorrow of the world; and one who of occasion is caught up into the heavens must be sensible of the transition to earth's damps and shadows. On the other side of life, however,—the practical as distinguished from the ideal,—his serenity is worthy of Seneca himself. Whatever volcanoes may boil within him, at the surface there is no eruption. His wishes may be contravened, critics may misrepresent him, partisans disparage; yet still is he cheerful, dignified, reasonable.

Of the general atmosphere of the man, the impression that comes from the blending of these various qualities, how tell? All readers of him know the clearness and the

nobleness of his ethical judgments: in his presence you are simply sure he is worthy of them. In his wonderful sermons we are familiar with the mystic heights to which he climbs: in his presence we feel their reflected sunshine. To him, as to all men, are the "tides of the Spirit," its ebbs as well as floods; yet, from acquaintance with him, we must feel him to be one whom, failing to meet on the Mount of Beatitudes, we should look for on the slopes of Sinai, and wonder not to find him there.

It was my privilege to form his acquaintance in extreme age,—

> "When the soul declares itself,—to wit,
> By its fruit, the thing it does."

Of course I expected to meet a scholar; but a scholar may be a Johnson. I knew I was to confront a thinker; but a thinker may be a Schopenhauer. I held him a man of genius; but a genius may be a Byron or a Carlyle. I hardly need say that from these endowments acquaintance demanded no abatement, and that these examples could serve only for contrast. Over against the coarseness of Johnson one sees in him refinement refined. In contrast with the selfishness of Schopenhauer, he offers us consideration for others which is almost self-effacement. For the cynicism of Byron we meet in him the serenest charity; for the rudeness of Carlyle, the soul of courtesy and grace.

The thought of meeting one so crowned with honors was attended with its natural anxieties. Two hands extended in welcome, a gracious smile, a cordial word, and all anxieties were gone. The happy discovery was made that his greatness is of the kind that lifts but does not overpower. Of the quiet hours spent in his society I need not tell. Suffice to say that they fixed in my mind the impression of a sage, a hero, and a saint, of one who might converse with Plato and dare with Luther and revere with Tauler, an *habitué* of the academy, who thrills to the Categorical Imperative, and who kneels at the Cross.

A. W. Jackson.

It is the way of nature and humility that one enters into a great good through a low doorway. After he has passed in, the loftiness appears, and the majesty of the shining dome.—*W. M. Bicknell.*

*SAMUEL LONGFELLOW.**

When Mr. Longfellow was in college, the group of young men around him, all of whom loved him in proportion as they knew him, recognized already the delicate genius and taste which he has shown in a thousand ways all through his life. Prof. Henry Longfellow came to Cambridge after we had been there a year, and in our own joking talk with each other we always called him "the brother of the poet." For we recognized our Sam Longfellow as the member, of all our number, whose reading, whose imagination and fancy, and whose delicate appreciation of Nature in all her best work made him our poet; and we knew he would be a poet through his life. There are some charming college songs which he wrote then, which will linger in Cambridge recollections; and, although *Harvardiana* expired before we came to its editorial charge, I think there will be found one or two of his earlier poems in its pages. He was an early member of Alpha Delta Phi, which means that he was one of the group of men specially interested in literature. He read everything, and remembered everything that was worth reading. He was a favorite of Edward Channing,—and well he might be,—his themes always receiving the highest mark of that sympathetic and appreciative critic. He was a good botanist, knew how to follow Nature to her coverts, and did so, and was one of the early members of the Natural History Society.

He was delicate in health then, as he has been through his life. After spending some months in Maryland, where he was a tutor in a family of friends, he went to Fayal, and resided for some time there. He came home in better health, and entered the Divinity School with the great advantage which comes to any one by having seen something of the world in which he is to live. While there, he and Samuel Johnson compiled that rare book of hymns which is still, to my judgment, by far the best collection of hymns in use in our churches, to which they gave the simple title "The Book of Hymns." We used to say of Johnson that one would cross the street to hear him say he was going to tie his shoe, he said everything with so much spirit and with the sense so complete of his relation to the uni-

* From the Boston *Commonwealth* of October 8.

verse and what might come of every human action. Between him and Longfellow the sympathy was very close; and I found in after times that neither remembered very well what he did in the compilation of the hymn-book and what the other did. But it is certain that we owe to Longfellow himself some of those hymns which approve themselves in all time. Thus hardly an ordination takes place in our churches, Orthodox or Unitarian, I think, in which his ordination hymn, or some part of it, is not sung:

"O God, thy children, gathered here,
Thy summons now we wait.
Thy servant, girded for his work,
Stands at the temple gate."

Longfellow and Johnson highly determined, when they began the business of compilation, that there should not be a hymn in the book which was not a poem. Nothing was to go in because it was "didactic," as the old hymn-book phrase has it, or because it was occasional. If it were not good poetry, it was not to be in the book at all. I have never forgotten the glad surprise with which a young man of the first literary ability, having sat through the service in our church in Worcester, where we used "The Book of Hymns," spoke to me about it. I think he had used the service in reading the book through,—not a bad use to make of the time. He said, almost with rapture, "How good it must be to have a hymn-book with no bad poetry in it!" Considering the stuff which is in most of the hymn-books, it is not strange that a person of sense should say this.

When Mr. Longfellow left the Divinity School, he was at once settled in the ministry at Fall River. A large company of his old friends went down to the service with him, among others Prof. Longfellow, who had written a hymn for that occasion. I remember, as we returned in the train, Charles Sumner asked me, rather sadly, if I did not feel as if we had left dear Sam away in a desert. A little vein of cockneyism, which always clung to Mr. Sumner, displayed itself in the expression; but he had the feeling that in a bustling, money-making, manufacturing town, where were all the seeds of strikes and chaos in general, with which Fall River is even now connected in the public mind, a delicate, poetical artist and lover of outward nature, like Sam Longfellow, was thrown away. I had the pleasure of explaining to him what we people in the ministry think of that combination so fortunate, and every word that I said came true in Longfellow's ministry there. He is remembered there with affection now, after half a century, and did, in the midst of that spirited and forward-looking town, just what a Christian man of genius might be expected to do.

He was obliged to leave Fall River because he was not strong enough to bear the work which he had assigned to himself, and spent some time in Europe. But his enthusiasm was always for the profession which he had chosen, and he was afterward settled in Brooklyn for some years. Leaving Brooklyn again because his health failed, he made one more return to the active duty of the profession at Germantown in Pennsylvania. He used each of these professional opportunities to the first and best advantage, and was always loved and honored in the whole community in which he lived.

At Brooklyn he introduced—what is a vast improvement in our congregational service—what we now know as the "vesper service." It means a service in which people can come together and worship God as best they know how, without the annoyance of a discourse delivered by one of their number. I remember hearing it called "a new religion," so entirely had the old Puritanism deified "the sermon," and so entirely had the business of assembling people together come to be considered as a matter of ratiocination, of argument, or of dogmatics. Of all this Longfellow knew nothing: he and his people went to church to worship God and to quicken the sympathies which bind God's children together. It was perfectly a matter of course, therefore, for him to introduce a vesper service in which there need be no demonstration, no instruction, no history, and, least of all, any proscription or exclusion. The result of what was then an innovation in congregational worship is now to be seen in all our Protestant churches. It would be difficult to say how far the influence of his life has gone in this direction.

It will be, I hope, the privilege of some one now to make a collection of his printed sermons, which will be found curiously adapted to the real necessities of this time.

A certain modesty of his, which has withdrawn him a good deal from public sight, has prevented anything which can be called the publishing of these sermons up till now; but many of them have been printed, and they have been passed in that form from hand to hand, to the great profit, as to the pleasure, of the few who have been permitted to read them.

Of late years Mr. Longfellow has resided in Cambridge, in the old Longfellow house, preaching only too seldom, but interesting himself in the best activities of the time. He never married; but he had an eager, sympathetic interest in young life, which met its reward in the joy with which young people met him. He was always welcoming new-comers to the university: anything was sufficient excuse for him to ask young men to the old home, and the interest he took in their studies and in their lives was that of an old friend or of a brother. In the Boys' Clubs at Cambridge, and the various enterprises which they have there on foot for relieving human suffering and uplifting human life, he was always active to the extent which his delicate health permitted. After his brother's death he prepared the very valuable and interesting biography which will be a monument of Prof. Longfellow's life, and to this work and to the publication of a subsequent volume of extracts from his diaries, gave the careful attention of some years.

At the pressure of his friends, he printed, what he was too modest to publish, a collection of little poems, which, on one occasion and another, he had written, but had never before printed. He was perhaps too delicate and self-critical with regard to the work of his light and easy pen. I have always wondered why he was not a more frequent writer for the periodical press, his touch was so delicate and his view of all passing life so sympathetic and imaginative. I fancy he wrote a good deal which he never read to anybody, and which never saw the light. This is sure: that a life so unselfish, so generous, so wide in its range, and so delicate in its observation, has been of inestimable value to thousands of other lives. No one who knew him will read the record of his death without expressing the wish to meet again a friend so kind, so true, so spiritual, and so spirited. EDWARD E. HALE.

THE PHRASE, "THE LORD JESUS CHRIST."

BY HENRY C. BADGER.

I do not like set phrases. The use of them leads to set thoughts and stereotyped feelings. But this is just as true of one man's pet phrases as of another's. It is just as true of the Quaker's as of the shouting evangelist's; and our radicals set their foot in that trap as readily and cling to their fetters just as fondly as any other sectarians.

While I see this, I see also that the great words of the world are all alive. This is not a dead universe, and we are not speaking a dead language. When I say "God," the word does not mean to me just what it meant to my grandfather. Indeed, the religious evolution of the world carries forward with it a ceaseless change, both in man's ideas and in the words that express them. It is a slow process. Humanity grows, not by summers, but by centuries. Bigotry grumbles or trembles on seeing the new meanings creeping over the great words it has toiled so hard to petrify. Impatience frets because that change comes so slowly: often it tries to hurry up the process by flinging the words themselves away. Men thus fling away the great words, "Church," "salvation," "Christ," until they find that their honest rage re-enforces the bigot, not the truth.

As I see it, a great duty is laid on Christian liberals to bear their part of this burden. We must cling to all the great words, and claim them as our own. We must feel that a living God vitalizes this living vocabulary. If any word is not deep enough, high enough, broad enough, it is our duty to make it so. We only shirk the duty when we drop the word. It is our duty to take all risks of being misrepresented and misunderstood. We may be denounced as time-servers, as insincere, as "paltering with us in a double sense." Narrow men always have definite and narrow meanings for all their words. Bigotry is awfully honest. But a broad man has a broad vocabulary, and handles living words whose roots of *denotation* are definitely fixed on one object, but whose sprays of *connotation* are like the fronds of a growing vine,—never two days the same.

Two such living and ever-growing words

I take to be "Christ" and "Lord" as designating Christ Jesus.

A year ago a scholarly free thinker, who deemed himself more of an Ethical Culturist than a Christian, went to hear one of our foremost preachers in Boston. The preacher declared that the translators of the New Testament *purposely* rendered κύριος by the word "Lord," to intimate that Jesus was God. "Nonsense!" exclaimed his scholarly hearer, turning to a stranger in the pew. It was nonsense or worse, but it probably turned that hearer into a Christian clergyman.

He knew that the word κύριος was equivalent to the German *Herr*, neither word being fairly represented in English by the word "Master." In German we say freely Herr Goethe or Herr Gott.

For myself, I never heard of anybody who supposed that "the Lord's Prayer" was God's prayer, save as all true prayers are; and I fancy that, while we speak of Lord Byron, we shall still speak of the Lord Jesus, leaving men to fill out the phrase with what meaning they choose. That phrase is simply now an indestructible part of our language and literature.

But I make too long a preface to the following valuable letter. I so dissented from Mr. Chadwick's judgment in his address published in the July *Unitarian* that I at once wrote Dr. Martineau, asking if he should feel himself to be barred from our fellowship by our use of the phrase "the Lord Jesus Christ." His clear, complete, and definite reply speaks for itself. We all thank him for it.

THE POLCHAR, ROTHIEMURCHUS, AVIEMORE,
July 23, 1892.

My dear Sir,—Mr. Chadwick's impression that I could not rank myself with the "disciples of the Lord Jesus Christ," to whom appeal is made in the Preamble to the Constitution of your National Conference, if based on the retention of the term "Christ," is probably inferred from my contention ("Seat of Authority," Book IV., chap. ii.) that the claim to be the "Messiah" was not made *by* Jesus during his ministry, but only *for* him after his departure from this world. The inference would be correct if I held the word "Christ," as now commonly understood, to be strictly equivalent, without subtraction or addition, to the word "Messiah" on the lips of Peter or of Paul.

The inference is incorrect, because, from the cluster of ideas which made up the connotation of the word to a contemporary Israelite, the greater part have fallen away; and even disciples who still, in using it, think of a "Son of David" foreannounced by Hebrew prophets, no longer invest him with the functions of terrestrial conquest, enthronement, and theocracy, around the millennial New Jerusalem, which were crowded into the image and the drama of the Messianic kingdom ere yet it was "given up," at "the end," "to God, even the Father."

That Jesus was *not* this sort of personage history has made plain; nor can we save the official name by inventing for him, in the present or the future, some imaginary counterparts of these superseded functions, such as are distributed through the eschatology of many popular hymns and some received creeds.

But when the original Jewish dreams, and the later ecclesiastical mythology which took their place, have been dropped from the connotation of the term "Christ," it is not emptied of *all* its meaning and cut down to a mere syllable of a proper name, serving only to distinguish one Jesus from another,—*e. g.*, Jesus of Nazareth from Jesus, son of Sirach,—though probably, among some nominal Christians, as among all non-Christians, it may play no other part than that of surname in some proper name. To others it is not a mere human mark, discriminating one man from others of his kind, but intimates a relation *to God*,—a divine function, not predicable of others, giving him a special place in the history of religious faith and knowledge. It is not necessary for all who use it to have the same conception of the contents which that function carries. Whoever feels them to be exceptional in their truth and authority, and in his response to them is lifted into veneration and love toward the personality revealing them, will be impelled to recognize an unexhausted sacredness in the word "Christ," and to cherish it as the symbol of the pure life of man in God.

Far from being repelled by the word, I could not find any adequate church fellowship in a religious society which discarded it.

The word in the Preamble which is uncongenial to me, and which I should expect to be a stumbling-block to many, is the term "Lord." It has a natural place in the old Messianic theory, which retained a terrestrial seat and a kingly constitution with judicial, civil, and administrative offices in its picture of "the world to come." But it bears the indelible stamp of a *temporal* character, and cannot enter into any true report of *spiritual relations*. The power exercised over me by the higher character,—the diviner spirit, which I revere and trust,—be it finite or be it Infinite, is not that of "Lord" over "servant," but of the uplooking child to

the ascending brotherhood and the Supreme Parent of the whole family of souls. Surely, it is time to lift our language into conformity with this living faith.

I resist the temptation to say more, and ought perhaps to have refrained from exceeding in these last words the strict limits of your question. I remain, my dear sir,

Yours very truly,

JAMES MARTINEAU.

THE COLORADO DIVINITY SCHOOL.

This interesting new institution was opened with appropriate exercises in the Congregational church of Boulder on Sept. 23, 1892. As many of the readers of the *Unitarian* know, the School is established on a non-sectarian basis. The Faculty is composed of representative scholars and ministers, chosen without regard to denominational connection. Thus the Dean of the School is a Baptist, its Secretary an Episcopalian; while the Presbyterian, Congregational, Unitarian, Universalist, and Christian denominations are all represented in the Faculty. The School is established in close connection with the Colorado State University, and, while financially independent, avails itself of many courses of instruction now offered in the University. The possibilities of the School in the way of developing the spirit of Christian unity, destroying sectarianism, and relieving theological education of narrowness and artificiality, have already been recognized, and have roused a good deal of sympathetic interest.

The opening exercises were marked by the most cordial spirit of harmony. The addresses of the Faculty followed each other with singular appropriateness. Dr. K. B. Tupper (Baptist), the Dean of the School, spoke on "Interdenominational Co-operation"; Rev. W. C. Selleck (Universalist), on "The Value of a Theological School in the Community"; Rev. F. F. Kramer (Episcopalian), on "The Place of Bible Study in Modern Life"; and Rev. W. B. Craig (Christian), on "Christianity as an Affection." Rev. C. Caverno (Congregationalist) welcomed the members of the Faculty in the name of the city, the churches, and the people of Boulder. The principal addresses were those of Rev. S. A. Eliot (Unitarian) and President Baker of the State University. Mr. Eliot was called upon to state "The Spirit and Aim of the School." He said in part: "I am one who believes that religion can draw men together faster than divergent theologies can drive them apart. There always must be theological diversities, but we are trying to prove that sectarian divisions are no longer incompatible with brotherly love and cordial fellowship. One may be of Paul, and another of Cephas, and another of Apollos, and yet all be of Christ. This institution declares that the fallible opinions that divide us are transient and insignificant compared with the deep faith of the heart that unites us. Ours is a bold experiment, and yet it is thoroughly in accordance with the best spirit of our times. It is hospitable to modern intellectual methods. It rests in the belief that theology is the noblest of the sciences, and that students of theology are not clay to be moulded nor vessels to be filled, but men who are to be encouraged to develop and use their own intellects in their own way. We shall here present Christian truth from various points of view, believing that power is best developed by the independent action of individual minds. The aim of education, be it secular or theological, is the communication of power. We want more knowledge, and we want more than knowledge. We want powerful ministers, not merely graceful declaimers nor elegant essayists, but men so quickened in understanding, heart, and conscience that their words can arrest attention, rouse emotions, and bring new strength and cheer to human souls. Channing declared this fundamental principle years ago at the dedication of the Harvard Divinity School; but, with the single exception of that honored institution, ours is the first theological school in our country to frankly accept this principle as the genius and spirit of its organization." Mr. Eliot then depicted the opportunities that await a modern minister, his peculiar privileges and responsibilities, and the importance of the subjects that he is expected to illustrate and enforce. He declared the school dedicated to free inquiry. "Let those," he said, "who are to be trained here know that what we require of them is the manly utterance of what their deep study and profound conviction declare to them to be the truth of God." He would have the School incul-

cate a spirit of enterprise and progress, a spirit of confidence in great results, and a spirit of disinterested self-forgetfulness. "These," he said, "are not elements of knowledge, but elements of the *power* to make the things that are known tell on the things that are done, which we take to be the object of education."

President Baker closed the meeting with a paper on "The Union of Theological and Secular Education." He said: "The world is still making history. The success of this unique enterprise will make the men, this time, and this place historic. Many men are surprised that this movement has even been inaugurated. One gentleman said, 'This is nothing short of the millennium, and I don't believe the time is ripe for it.' But this point has been reached by gradual approaches. . . . Your success will command the respect and confidence of those who are accustomed to carp at theology and at the churches. . . .

"Can there be a satisfactory union between theological and secular training? American education, in nearly all colleges, is secular in the sense that specific religious instruction is not enforced. All people demand good intellectual and moral training for their children. They differ as to religious education, and this is of necessity left to the home and the church. Union theological work cannot be carried on in connection with denominational colleges; but why cannot Schools of Theology unite their work with undenominational colleges, or, more specifically, with State Universities? This is certainly an economical method. A genuine university offers a liberal choice of graduate studies, and many of the studies adapted to the training of ministers are found among the elective courses. While the State expends not a dollar for the strictly theological work; yet this School, through its connection with the University, gains superior advantages and reduces expenses one-half. Some may claim that theological work should be carried on in exclusive institutions, where it may surround itself with its own atmosphere. But, if the doctrines of Christianity are true, surely they will stand candid investigation; and students of theology should receive no harm from association with those whose aim is to search out and impart truth in all lines. Men in these days must investigate, and they will not be content until they have explored every nook and corner of creation. Every genuine thinker should be regarded as a co-worker in the search for truth. Certainly, you will fail to touch thinking young men of to-day unless you meet them scientifically and liberally. Theologians must be practical men, stalwart men, independent thinking men, not afraid of real progress.

"The time will come when State Universities will make Theology and Social Science legitimate parts of their work. But that day is still distant, and I believe that you act wisely in providing for a denominational differentiation in the last year of your course. This plan touches a reasonable conservatism, the movement itself touches a generous liberalism, and the project is thus made feasible.

"We welcome you, then, to a union of effort and a union of theological with secular education. We believe that this movement is in accord with the growing sentiment in favor of a broad community of interests, and that it will lead to a fuller understanding and exemplification of the true Christian spirit."

The plan of the School is so novel and its inception so recent that the Faculty did not expect a large resort of students. It is pleasant to record, however, that fifteen students have already registered. Of these, two are entered for the regular course: the remainder are taking special courses. Several are ministers already ordained, who wish to supply the gaps of an insufficient education: others are Sunday-school teachers or persons who wish to train themselves for parish work. Altogether, the School starts under the most favorable auspices. Ought not this interesting experiment in unsectarian theological education to command the cordial sympathy and support of all liberal Christians? *

---

*THE UNITED LIBERAL CHURCH.**

Let me give you a brief word concerning one of the most delightful meetings held this year at Weirs. It was a session held during *Unitarian Week*, for the discussion of the unities between Unitarians and Universalists. It was a meeting agreed upon as to

* From the *Universalist Monthly* for October.

its general character the year before, and the framers of the Unitarian programme incorporated it as a feature of the sessions of 1892. A large audience was present during the two sessions devoted to this subject. The speakers from the Unitarian side were Rev. W. R. Alger and E. A. Horton of Boston, Rev. B. R. Bulkeley of Concord, Mass., Rev. George M. Bodge of Leominster, and Watari Kitashima of Cambridge. On the Universalist side were Rev. Messrs. Dr. Shutter of Minneapolis, T. W. Illman of Concord, N.H., L. H. Squires of New Haven, Ct., and myself. There was such unity that a stranger sitting by could not have told which party belonged to which sect. There was not a dissenting or discordant note. One of the significant points made was that a *name* broad enough to cover both denominations, with no undue concessions to either, was desirable; and Dr. Shutter's contribution to this problem was *The United Liberal Church*. All parties agreed that both denominations are preaching, practically, the same gospel,—setting forth the same philosophy of life and religion, appealing to the same authors, believing the same doctrines; and a general regret was expressed that the two bodies are not together. And what is still more significant was the general feeling expressed among *the people* that the two bodies should be one. One of the Unitarians said he would be willing to abandon the name "Unitarian" if a more generous and co-operative title could be had. Dr. Thomas of Chicago has expressed his preference for the name "The American Church." Dr. Shutter's title recognizes the two liberal churches. The argument was made that in numerous towns and cities in the country there are some Universalists and some Unitarians, neither party being strong enough to support services. The experiment of having the prime movers for a church assume the title of the movement, and the other party unite with them, has not been satisfactory. Unitarians do not generally pass under the title "Universalist," and Universalists do not generally pass into the "Unitarian" movement; but, if a name broad enough to cover both, yet awakening no sectarian memories, could be adopted, those liberal elements in numberless instances might combine for the *Liberal Church*, and the people might have a rational religious home where now they have practically none.

It is a question whether the legislative policy of the two denominations is not responsible for the many vacant liberal churches in the country,—Universalist policy responsible for vacant Universalist churches, Unitarian policy responsible for vacant Unitarian churches. If we think more of the kingdom of God on earth than we do of our sectarianism, it would seem not a difficult task to combine the forces, which together would be strong to that end where now they are weak.

The meeting at Weirs was so inspiring that, at a conference of both denominations held after the meetings closed, a committee, consisting of Rev. Dr. Shutter and Rev. J. B. Morrison of Laconia, was appointed to prepare a programme for a joint meeting next year that shall continue for two days, in the interest of union. Rev. Mr. Payne of California was chairman of the conference, and Rev. L. H. Squires was secretary; and we may look for a strong programme next year. Rev. Dr. Hale would have been in the meeting this year, had he not been in Europe. He wrote a strong letter to the brethren as it was, expressing a warm sympathy with the idea. It is a serious hindrance to what might be a strong and aggressive movement in this country that any prejudices should keep people separate whose essential faith is one. Separate, both denominations are weak: together, they might be a strong body. Why not unite?

E. L. Rexford.

Boston, Mass.

THE "NEW WORLD."

"Of making many books there is no end"; and it may be added, of making book reviews the end is not yet in sight. So crowded is the field of periodical literature that he who enters it with a new venture, to claim the public attention, must needs put forth a strong plea for his action, or the world will entertain but a poor thought of his discretion. The managers of the *New World* think they see, even amid the superabundance of reviews with which the reading public is blessed, a vacant place which this new quarterly is designed to fill. Without attempting to criticise in the least the management

of other theological reviews, it may be said that, in the nature of the case, those which represent particular schools of thought are more or less committed to the advocacy of positions already taken. Surely there is room for one such review, which maintains on all questions in debate an impartial attitude, and in which any view of a theological problem may find utterance, so that it be urged with candor and ability. Before the establishment of the *New World* it could not be claimed that such a review, if it existed, had obtained general recognition. There are journals of ethics and philosophy unpledged to any dogma or preconceived opinion; but religion and theology are either entirely out of their scope or somewhat in the background of their purpose. There are monthlies in which a writer of popular reputation can be heard on any timely religious topic; but, as these periodicals exist to make money for their owners, they must apply the test of popular interest rather than that of scholarly merit in the acceptance of their articles.

"A review of ethics, theology, and religion," of the very highest scholarly ability, through which the ablest, unprejudiced minds may speak their whole thought on any of these great themes,— this is what the *New World* aspires to be.

The character of its management gives assurance of the genuineness of this purpose. Two members of the editorial board are professors in the one undenominational theological school which this country boasts, —that connected with Harvard University. A third member, though connected with a denominational institution, has made for himself a name as one far broader than all sectarian lines. The managing editor, also, is known as a man whose interests are all in line with the scientific spirit, and whose chief care it will be to secure the work of the best writers on all subjects of which the review should treat.

Three numbers have been issued, and they have set the standard of the new enterprise at a very high mark. Perhaps it is too much to hope that no succeeding number will fall below this standard. But it must fall very far indeed to strike the level of the cheap and commonplace. Three numbers of any other review containing an equal number of pages of equally valuable literature it would be extremely difficult to find. The list of writers would be in itself an impressive exhibit if there were space here to quote it at length.

Besides those drawn from Unitarian and Universalist sources there are articles by such eminent men as Dr. Lyman Abbott, President Andrews of Brown University, President Schurman of Cornell, Prof. Royce of Harvard, and Prof. Pfleiderer of the University of Berlin. Special mention may also be made of articles by Mr. Kishimoto and Mrs. Humphry Ward (the author of "Robert Elsmere") in the second number. No well-informed person can glance at the tables of contents on the covers of these three numbers without being made aware at once that in order of merit the *New World* ranks among the foremost publications of the day. Being published by Houghton & Mifflin of Boston, and through their extensive business connection pushed into wide notice, there can be little doubt that a review of this high character will rapidly win its way to a commanding place.

Unitarians, of all others, should be interested in such a publication. We may safely say that whatever is not definitely against us makes in the direction of our purposes. Free thought and free discussion are certain to establish more and more the general views which we have come to hold. It may need special machinery to produce one and another stripe of dogmatism. But any enlightening agency is sure to produce what, to all intents and purposes, is Unitarianism. The merging of our *Unitarian Review* in this larger unsectarian work is analogous to the change by which our Divinity School at Cambridge was converted into a school of scientific theology. No Unitarian need fear that the cause which is dear to his heart will suffer in consequence of this change. Indeed, the wide distrust that now exists as touching all sectarian names, however innocently they may be cherished and maintained, narrows the opportunity of much that is published under cover of such titles. We have just reason to be proud of our name as a religious body, and to uphold it in the face of all hostile criticism. But it remains true that there is some good work which we ought to help support, and which furthers our interests, though it does not bear our name. If Unitarianism means,

among other things, unfettered inquiry and a supreme desire to learn the truth of things whatever that may be, then the *New World* is, for us, essentially a Unitarian review. It will be, undoubtedly, the vehicle through which our best and ripest thought will find expression; and it ought to find its way into every Unitarian home.

HOWARD N. BROWN.
Brookline, Mass.

THE LASTING INFLUENCE OF WHITTIER.

Since the transition of John G. Whittier the air is pulsing with thought awakened by that event. Regret, softened by the feeling that his days for work were over and that the change, not feared or unwelcome, came to him in the fulness of time; reverent affection and thankfulness that his words have helped us so much,—are heard on every side.

It is not my aim to write at length of his life or writings, but to tell why, as it seems to me, his influence is so great and the memory of his life so dear and sacred in many hearts. His was and is pre-eminently a spiritual influence. Bound by no creed or tradition, trusting to the soul, believing in the progress of religious ideas, he held firmly to the great spiritual realities, which are not only the foundations of faith, but which meet the highest demands of the intellect, the largest range of thought, and the deepest scientific research as nothing else can, giving us a divine philosophy of life, clear views of duty, and inspiring help to the best daily deeds, done in the most true and tender way.

In his deep heart was no doubt of Deity or Immortality. Ever tender to the doubter, and knowing well our varying moods, his own attitude was that of affirmation, calm and reverent, strong and rejoicing.

In the dark days of early anti-slavery his moral heroism flamed out in words which show unswerving faith in the Source of all strength:—

> "Our fathers to their graves have gone;
> Their strife is past, their victory won;
> But sterner trials wait the race
> Which rises in their honored place.
> So let it be. In God's own might
> We gird us for the coming fight."

Clear affirmation of immortality is seen in the poem addressed to his ascended friend, Lucy Hooper:—

> "There's not a charm of soul or brow,—
> Of all we knew and loved in thee,—
> But lives in holier beauty now,
> Baptized in immortality!
> Not mine the sad and freezing dream
> Of souls that, with their earthly mould,
> Cast off the loves and joys of old,—
> Unbodied,—like a pale moonbeam,
> As pure, as passionless and cold.
>
> . . . . . .
>
> No! I have FRIENDS in Spirit Land,—
> Not shadows in a shadowy band,
> Not *others*, but *themselves* are they.
> And still I think of them the same
> As when the Master's summons came;
> Their change,—the holy morn-light breaking
> Upon the dream-worn sleeper, waking,—
> A change from twilight into day."

Contrast with this the doubt and gloom in a late poem on George W. Curtis by William Winter:—

> "O my comrade, O my friend,
> Must this parting be the end?
> Gray eternities of space,
> Yet nowhere thy living face!
> Only now the lonesome blight,
> Heavy day and haunted night,
> All the light and music reft,—
> Only thought and memory left!"

The first, heart and soul intuitively accept. The larger thought and deeper research of our day agree with the soul's intuition, and light and life are enriched. The second is the doubt of intellect when it unnaturally ignores the spiritual nature, and so fails to do its true work, and we find only the chill which makes life poor.

Whittier's affirmation of great spiritual realities, the primal truths of the soul, his fidelity to the life within, illustrated by a dutiful career and a rare beauty of character, make his influence deep, and give it a beauty and power that will last through coming centuries. Like all the world's great poets, he was a spiritual teacher. It is not, indeed, possible for the habitual sceptic to be a real poet.

It is a good and noteworthy sign of the times that not only Whittier, but Longfellow and Holmes, in ways varying with temperament, but with the same high faith, affirm the same great realities, with no shade of doubt or chill of fear; and these are the beloved poetic teachers of our land.

Elizabeth Doten looks beyond, with the open vision of the seers, and says :—

"The world hath felt a quickening breath
From heaven's eternal shore,
And souls triumphant over death
Return to us once more.

"From pain and death and sorrow free,
They join with us to sing,—
O Grave, where is thy victory?
O Death, where is thy sting?"

There is a timely lesson in the deep and growing influence of Whittier and these other poetic teachers. If Unitarianism and all manner of liberal Christianity have a work and mission in this world, as surely they have, it is to move along on spiritual lines of thought, affirming and emphasizing the great primal and eternal realities which these inspired poets affirm in words the music of which is sounding far round the world.

GILES B. STEBBINS.

Detroit, Mich.

A TRIBUTE FROM WHITTIER TO A DEAR FRIEND.

We printed last month a short article from Mrs. Mary Grew of Philadelphia upon Whittier, her life-long friend and fellow-worker in many noble causes. The article suggests the following beautiful lines written by Whittier many years ago:—

HOW MARY GREW.

With wisdom far beyond her years,
And graver than her wondering peers,
So strong, so mild, combining still
The tender heart and queenly will,
To conscience and to duty true,
So up from childhood Mary Grew!

Then in her gracious womanhood
She gave her days to doing good.
She dared the scornful laugh of men,
The hounding mob, the slanderer's pen.
She did the work she found to do,
A Christian heroine, Mary Grew!

The freed slave thanks her; blessing comes
To her from women's weary homes;
The wronged and erring find in her
Their censor mild and comforter.
The world were safe if but a few
Could grow in grace as Mary Grew!

So, New Year's Eve, I sit and say,
By this low wood-fire, ashen gray;
Just wishing, as the night shuts down,
That I could hear in Boston town,
In pleasant Chestnut avenue,
From her own lips how Mary Grew!

And hear her graceful hostess tell
The silver-voiced oracle,
Who lately through her parlors spoke
As through Dodona's sacred oak,
A wiser truth than any told
By Sappho's lips of ruddy gold,—
The way to make the world anew
Is just to grow—as Mary Grew!

JOHN G. WHITTIER.

A DEEPENING RELIGIOUS LIFE.

We Unitarians are rapidly getting beyond the antagonistic period of our denominational life, the juvenile, the half-developed, the erratic freedom, and are nearly ready, in our maturer ripeness, to begin business in earnest, and to act affirmatively, positively, and to build and plant and sow and grow our magnificent thought, and to see in no far-away vision the real reformation, compared to which Luther's was initiatory and crude. I mean what I say. I feel the pulses of this new day in my soul. I see it in the strides our liberal faith is taking in the new West, and all across the continent; in the hungering of the minds of common men for rational truth and a sensible religion, which, if they had courage, they could at once find in the liberal churches.

But, ready to leave the old fold, men want something real to go to: they must not have negations merely, or floods of intellectual life, beautiful as that is, only, but particularly the soul-helping life, the feeling touch of a reverent faith, the earnest thought that kindles, the spiritual outlook and uplift of heart that can assure the mind and soul in their isolation that all is not wreck, that the universe of truth and right and God and the life immortal yet remain.

In our worship, too, we need a living, breathing, tender atmosphere; and to be able to give it to others, and to our new converts, it must be hearty and spontaneous. It must not be cold, abstract, but earnest, simple, heartfelt, heart-reaching, the very pulsing of the heart of God and spirit of Christ.

I have not always thought on this subject as I now do. Such of these convictions as have not been given to me in trying simply and earnestly to find the truth, have come by experience, by definite work with my people the past year to lead them to the fountain of living waters, to develop their religious life. And my own soul has been lifted by the same tidal wave of feeling that has borne many of them to a more

definite and satisfactory condition of heart and life. To accomplish this, I have made appeals in courses of sermons on the nature, power, and blessedness of spiritual religion. We have talked it over as we have met in private conversation. I have taken up the sacraments of religion, its forms and ceremonies connected with church membership and baptism. Ten adults have been baptized, fifteen children have been publicly christened, a class of eleven young people have been confirmed, and I have taken into the church the past six months, in impressive services in the presence of the congregation, sixty-seven members, and this on Easter Sunday and Children's Day. And never have I seen my congregation more deeply touched by any service whatever. The movement seemed to culminate in a deep, earnest, devoted spirit of work and helpfulness, a more regular attendance at church. Now, as a practical measure, I could have done nothing to bring to these people so much joy and satisfaction in work and in soul life as was accomplished in aiming directly to quicken and build up religious life in their hearts, and to encourage direct and well-considered church membership. The movement has wrought a marked change in the demeanor of the young people, making them more serious in their daily lives and more ready to make themselves useful. We have also kept up our Unity Club, Emerson Class, and other intellectual studies, as well as our Young People's Religious Guild. Nor has there been any falling away from purely rational, ethical, and practical ideas, while giving such strong emphasis to the spiritual. But make the religious life *foremost*, *supreme* in aim and purpose, and all other needed things will be added unto that.

A. Judson Rich.

Milford, N.H.

THE WORLD'S FAIR AND SUNDAY OPENING.

"Shall the Columbian Exposition altogether ignore a day of rest?" is a question properly commanding much attention at the present time. Believing with Prof. Swing that "the occupancy of this country by the European Sunday would be a calamity," and believing that the unrestricted running of the World's Fair on that day would largely contribute to bringing that calamity upon us, as also that it would exert a harmful influence in many ways, I desire to call attention to some reasons why the shops, stores, and other departments of the Exposition, requiring labor, should be closed on Sunday.

The running of the Fair on Sunday as on the other days of the week would be an unjustifiable disregard of the deep religious convictions of a large majority of the Christian people of America, many of whom would thereby feel compelled to stay from the Fair altogether.

But there is a question necessarily entering into the consideration of this subject which far transcends in importance that of the accommodation, gratification, or even instruction of those who may attend the Exposition, although they may number millions; and that question is, What shall be its moral and religious influence upon the vastly greater number who cannot attend, and upon the countless millions yet to people this world of ours?

The Exposition, with all its marvels, will soon have passed by, with all who attended it, and other generations will come and go, until this great World's Fair, this marvel of its day, will appear to the inhabitants of earth but as a speck upon the receding waves of time.

But, while as an historic event it will thus disappear, the impulses it will awaken in man's intellectual, moral, and spiritual nature, by its merits or demerits and by the character of its control, will pass down the current of time as a blessing or a blight even to the distant ages.

I therefore call attention to the law written in the physical, mental, and moral being of mankind, which calls for a systematic halt in the busy quest for pleasure, the protracted toil for worldly gain, the consuming struggle for earthly honors,—a law which calls for rest to the physical powers and a change in the direction of the mental forces, in order that the higher, the MORAL and SPIRITUAL, nature of man may be nurtured and developed. Without such appointed time for rest, meditation, and worship, all history, as well as our Bible, declare that moral and spiritual progress and an abiding civilization are impossible.

Now, what word shall the Columbian Fair,

this World's University, speak regarding this God-ordained Sabbath of rest? To continue the noise, the turmoil, the taxing toil and strain of this great workshop of the world for months, without intermission, would not only be a flagrant violation of this divine law written in the constitution of mankind, but it would be an object lesson before the world the influence of which would be largely on the side of irreligion, of undue absorption in pursuit of material things, and a corresponding forgetfulness of God and eternal verities.

And if, as it seems possible, if not probable, the board of control shall give the sellers of intoxicating drinks a place within their grounds to illustrate the process by which mankind are brutalized, homes destroyed, pure hopes blighted, almshouses, jails, prisons, and insane asylums filled, and society overwhelmed with poverty, crime, and anguish, let us ask that for *one* day in the week breweries and saloons be closed, so that this work of human destruction may be held in check one-seventh part of the time at least.

We should also ask that this halt be called, and this rest be given to the working forces of the Exposition, in order that the influence of the object lesson which this majestic institution of brief existence shall present to the world may be on the side of true religion and an enduring civilization.

Being a Christian nation, we are not called upon to enforce observance of the Jewish Sabbath, nor yet such a Sabbath as was kept by the New England Puritans. But the relation the nation sustains to the coming Exposition as its projector and controlling patron involves a *sacred obligation that it make provision for the observance* of a day of *rest*, in which all who so desire may worship,—a day on which "it is lawful to do good," but one of rest from ordinary toil. It was such a day that Jesus of Nazareth taught and observed.

It would be a dire calamity to the physical, moral, and religious well-being of mankind if, from the summit of its hundred years of marvellous growth, the United States should, at the World's Fair, trample under foot the day of rest and worship which has contributed so much to its prosperity, and thus teach the nations of the world gathered there a lesson of disobedience to a law written by the hand of God on the body and soul of every human being.

Instead of teaching such a lesson of impiety, let the gates of the Exposition be open on Sunday, but let work be suspended, and order be everywhere preserved. And on that day let the representatives of the various religions of the world call the attention of the multitudes to the high themes of education, charity, worship, the immortal hope and undying aspirations of the human soul, thus transforming the Exposition for one-seventh of the time into a veritable world's cathedral, where the unity of man with man and of man with God shall be taught and illustrated more truly and impressively than ever before in the history of the world.

The representation made by those in favor of the wide opening of the Fair on Sunday, as also by many who wish the gates opened but the work suspended, that the saloon influence of the whole country is in favor of closing the Fair on Sunday, is a mistaken one. This is true of Chicago, where saloons would thereby obtain more patronage; but the saloon influence of the whole country besides, as also that of gambling establishments, houses of prostitution, and other associations of evil repute, are all in favor of the wide opening of the Fair.

S. H. Taft.

Humboldt, Ia.

THE MINISTERS' INSTITUTE.

When Aziz, the younger, succeeded his father to the imperial sovereignty of all the Turks in Europe and Asia, the emperors were easily distinguished as Aziz as was, and Aziz as is. So, many of the occurrences of history are little more than repetitions.

It is a part of the blessed method of evolution, however, that every once in a while a flower of a tint that never was, spreads forth its petals to the light, or some happy combination of conditions brings to birth an original event. Of such is the Ministers' Institute, this particular one, which just was.

It came to conscious existence in the Indian summer evening of October 17. For three days it winked and woke and walked between a coppery canopy of glittering foliage overhead and a foot deep

rug of brittle, crinkled, terra-cotta-colored leaves that crackled underneath. Each day at matin hour it betook itself by gravelly walks between smooth emerald lawns to a sanctuary where sunlight streaming through red and gold and azure tinted orifices rested upon palms and flowers. It listened to the wisdom of the ages and the hour. It mused upon it all. It rested, feasted, chatted, greeted friends, and on the third day died.

Was it real? Ask the enriched and grateful spirits of its devotees. Ask the tireless hands of Mr. Hornbrooke's parishioners. Was there ever such unbounded hospitality? Yes, it was quite real. The place was Newton. The church, the most beautiful in its architecture, its finish, its surroundings, of any of our Boston suburban churches. It is fitly named our Channing Church. Amid such perfect conditions it is no wonder that the three days partook of the ethereal.

It is a prosaic business to try to tell about that of which the chief charm was an indescribable emotion. But, as a memento of a happy memory and as a hint to those who were not there to come in to the next, we wish to give at least a brief summary of the proceedings.

On Monday evening, October 17, Channing Church at Newton was filled with a preponderatingly ministerial congregation, who were quickened and stirred by the fine sermon of Dr. Horatio Stebbins, on "The Son of Man in his Day."

To the astonishment of the late-hour-working brethren, the programmes announced a devotional meeting for the following morning at 7.30; and for a moment it looked like an audacious collaboration of spirit with appetite, as the subject announced was the "Hunger of the Soul." Although the Boston *Traveller* reported the services to have been actually held at the above-mentioned hour, no such erratic display of devotional zeal occurred. At 9.30 Rev. George W. Cooke conducted services, and an hour later Dr. C. C. Everett called the opening session to order.

Prof. A. V. W. Jackson of New York gave a paper of careful research into the parallels between Zoroastrianism and Christianity.

Prof. J. P. Peters, also of New York, an Episcopal D.D., gave the results of critical examination of the Psalms. He divided the Psalter into the following five books:—

(*a*) Psalms 3–41 composed the first collection.

(*b*) The three Elohistic and Korah collections and other collections formed the second group.

(*c*) Psalms 84–89 were added, and the others re-edited.

(*d*) These were then divided into two books, making three books altogether.

(*e*) Psalms 96–150 were added, and divided into two books, making altogether five.

In the afternoon came the exceedingly important and graphically presented paper of Prof. Alpheus Hyatt of Cambridge, illustrating the growth, through inheritance, of acquired qualities.

The evening session was occupied by a thoroughly practical paper by Prof. Francis G. Peabody, D.D., on the best methods of caring for the poor in large cities. The paper dealt very fully with the details of the Elberfeldt system. Perhaps the two most important points brought out were the suggestions that compulsory municipal service might be successfully applied in American cities, and that judicious charity could wisely direct itself toward two ends,—the cultivation among the prosperous classes of a deeper sense of responsibility, and the establishment of such systematic inquiry that there should be no unknown cases of need.

Wednesday morning began with Rev. John Cuckson's calm and spiritual delineation of the higher and broader fellowship. Rev. Henry C. Badger followed with a few inspired sentences that lifted thought and emotion to that highest level "where all is swallowed up in God."

The bereavement of Prof. A. V. G. Allen, D.D., in the death of his wife, was touchingly alluded to by Dr. Everett, and, as substitute for the paper which Prof. Allen would have presented, Mr. Santayana, a Harvard instructor in philosophy, read a paper which is to appear in the next issue of the *New World*, and proved a most acceptable contribution to the Catholic question now being so prominently agitated. Mr. Santayana, who is of Spanish Catholic parentage, writes, as a philosopher, in a highly finished literary style. Whether or not he makes a plea for Roman Catholicism

the next issue of the *New World* will reveal to the careful reader if he is acute enough to make the discovery.

It is too bad to have to rush through these wonderfully enlightening papers in such a hasty way. The paper that followed, on "Progressive Orthodoxy," was one that deserves careful analysis. It was eagerly welcomed; and, when Dr. Egbert C. Smyth ascended the platform to deliver it, he was loudly applauded. While the brave defender of Progressive Orthodoxy spoke of the movement having won its right to be called Progressive, saying that it desired to be progressive, desired to seek only the truth, he was frequently applauded. But the enthusiasm naturally subsided as the doctor developed his theme into an elaborate argument for the doctrine of the incarnation. It was very difficult to catch just the distinct thought that marked where the line of cleavage began, but it was evident enough toward the close that the weight of historical evidence lay very much more heavily upon the upholder of Progressive Orthodoxy than it did upon his Unitarian hearers.

The president announced the next paper as upon Progressive Heterodoxy; and Rev. E. H. Hall traced in clear, incisive language the growth of modern Unitarian thought from mere dogmatism to unqualified acceptance of the thoroughly scientific method. Religion adopting the scientific method recognizes itself as a part in the greater whole by which humanity receives truth.

One of the most admirable addresses during the Institute was the masterly, off-hand review of the three preceding papers made by Rev. Theodore C. Williams.

The evening platform meeting was calculated to carry fresh gusts of religious enthusiasm and clearer conceptions of religious aims to every member of the large congregation.

On the morning of the closing day Rev. E. F. Hayward led the devotional service, after which Rev. Merle St. C. Wright gave the final paper of the Institute, and which we were almost led into saying was the best, but which we shall betray no exaggeration in asserting was a most valuable contribution to that study of the "Grounds of Faith" which is so deep a need in these times of rapidly shifting thought.

Capital summaries of new books were made at the close of the morning session. Printed lists of these books can be obtained at American Unitarian Association rooms.

The following officers were nominated and elected: President, Rev. E. H. Hall; Secretary and treasurer, Rev. F. B. Mott; Directors, Rev. J. W. Chadwick, Rev. Francis Tiffany, Rev. F. B. Hornbrooke, Rev. George Batchelor, Rev. T. R. Slicer, Rev. E. B. Willson, Prof. C. H. Toy.

A FEW TELLING SENTENCES FROM THE MINISTERS' INSTITUTE.

"Against the behest of truth no institutionalism can prevail."

"Transcendentalism did away forever with the law of the letter."

"We stand for humanitarianism against abnormalism, naturalism against any known form of supernaturalism."

"Science has shown the method, not the secret, of life."

"Unitarianism is unable to say that Jesus Christ was the beginning and end of God's ways to man. He was not the beginning: he came too late. He was not the end: he came too soon."

"You cannot tie human progress even to Jesus and all his Church. Humanity is too big."

"Our faith in truth is a religious faith."

"Science is a beggar at the gate of God unless it postulates something capable of producing all that is."

"The latest news—if the universe issues it—is true."

"Nature is the virtuality of mind; liberty, the flower of necessity."

"It is consciousness that says, 'Our Father.' Nature adds, 'In heaven and on earth.'"

HOW THE LEAVEN WORKS IN INDIA.

JOWAI, KHASI HILLS, ASSAM, INDIA,
Sept. 5, 1892.

To the Editor of the Unitarian:

By the help of the Women's Alliance we have been able to employ a Unitarian lay preacher from May last. He is located at Nongtalang, where there is a Unitarian church. He also goes to the neighboring villages to preach the gospel. The work has grown so large that we are unable to manage with one preacher. The leaven of Unitarianism is finding its way everywhere among the thoughtful men and women of these hills.

All those who come to us require medical aid in their illness in place of the usual way of propitiating the so-called demons, because, besides the two missionaries of the Welsh Calvinistic Methodists' Mission and their few native assistants, there are no public doctors in the Jaintia Hills. The want of a man who could give medical assistance to our friends and brethren has long been felt, the more so as the number of Unitarians are increasing. We have given medicine for their souls: we should also help them in their illness, because, as I said above, Khasi and Jaintia Hills are not like Europe or America, where plenty of medical men can be had. This question has been a difficult problem to me ever since I began to entertain the thought of organizing Unitarian societies in these hills. But now I am thankful to God because I have found a friend who could meet this difficulty, and thereby strengthen and further our cause. His name is U Sahon Rai. Formerly attached to the mission hospital at Jowai, he has now been dismissed from his post for professing the Unitarian faith. Now the difficulty is how to secure his services as a Unitarian preacher and doctor, seeing that we have no means to provide for his maintenance. There is no other way left to us but to appeal to the Unitarians of America for help. Of course, we are aware that the first and chief work of the brethren over there is in their own land; and we dare not ask for a share, but for the crumbs which fall from their table. We cannot get a man so well qualified for propagating the liberal faith in these hills as Mr. Sahon Rai, and we should not lose the opportunity of securing his valuable services.

Meanwhile Jowai is in urgent need of a meeting-house and a regular preacher, and I think of building one as soon as possible.

On the night of the 23d of August, 1892, a special meeting for mutual benefit and taking counsel together was held at Jowai, in the house of Mr. Kissor Singh. Addresses were delivered by U Riang Pohlang, the Unitarian lay preacher, U Kissor Singh, and U Sahon Rai. U Riang Pohlang said that Unitarianism does not simply say to believe, but to work out our salvation. It is a practical religion which consists in doing what we know to be good and true. Mr. Kissor Singh said that the first Christian community was a sect everywhere spoken against. The name "Christian," which was first given to the brethren at Antioch, was a contemptuous term, meaning the slave of Christ or of him who was hanged on the gallows. But Paul said he was not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation. He was not ashamed of the gospel of the sect everywhere spoken against. Our position now is just like that of the first followers of Jesus: we are few, and everywhere spoken against. But we should not be ashamed to proclaim the gospel, for it is the power of God unto salvation. Our infant society has very little of the attractiveness which the Orthodox Mission possesses. Let us, then, be up and doing our work. We have not embraced Unitarianism for any gain of the body, but for the benefit of the soul. Mr. Sahon Rai then spoke, and said that he had been a very zealous and ardent believer in Calvinism; that he did not like to see other religious beliefs beside his own, because he considered all others as false. He determined to root out the Unitarian faith from these hills, because he believed it was an erroneous faith. With that object in view, he obtained Unitarian literature from Mr. Kissor Singh, not to find out the truth that is in it, but to find faults with which to refute the arguments of Unitarianism. As he was reading and examining the Unitarian pamphlets, he found that Unitarianism brings God and Christ nearer him, that it declares the love and glory of God more than Calvinism does, that it brings man face to face with God, and allows no third

person to intervene between them (the Father and the Son), as in the case of Orthodoxy. He could not keep silence about his conviction that Unitarianism is a better religion than Orthodoxy: he felt he must yield to the better gospel; and now he finds himself as one of the Unitarian brethren, and he is thankful to God for what has been done for him.

The orthodox brethren throughout the hills are alarmed at the conversion of Mr. Sahon Rai, because he is held in great respect for his honesty and sincerity.

The prospects seem more hopeful than ever for the cause of the "religion of God" in these hills.

The new meeting-house at Nongtalang is now found to be too small for the congregation, which has been since steadily increasing in number. It is proposed to erect a larger and more substantial one, capable of extension in future. The proposal will be introduced in the coming annual meetings at Nongtalang in October next.

The time has come that the work here should be placed on a permanent basis, under the wise management of the American Unitarian Association.

Yours faithfully,
HAJOM KISSOR SINGH.

---

*DON'T SMOKE.**

To our American Boys:

I want to talk with you a little while about a very common habit of boys and men,—that of smoking. I remember, when I was a boy, my friends helped me very much by their kind advice. So I hope you will read this article about smoking.

Nature seems to say, Don't smoke, don't chew. Because, when persons begin to do these things, they are apt to become quite sick and dizzy. This is a hint not to touch, taste, or handle the article.

But why, then, do so many form the habit, when it is at first so nauseating? Because they think it manly to smoke. Because they like to follow the example of their fathers and brothers. Because smoking gives them companionship. Because after a while they get broken in, and smoking becomes pleasant.

But, if it can be shown that smoking is a bad habit, you will resolve to break it off; or, if you have not formed it as yet, you will set yourselves as a flint against it. For I think, as a general rule, boys wish to do what is right. That is my experience. So, if you will have a little patience, I will give you some of the reasons why smoking is a bad habit either for men or boys, and especially for boys.

1. *Tobacco is a poison, and generally injures one's health.* That is what chemists and doctors say, and they know. To be sure, poisons as medicines are often used, and may do good. But in health poisons are not necessary, and do mischief. Tobacco is seldom used as a medicine. It is not food or drink: it gives no nourishment or strength. At the most, it is only a sedative. The chief ingredient of tobacco is nicotine, a very active poison. One concentrated drop is enough to kill a dog. It also contains an oil and other ingredients that are very hurtful and produce disease. Dr. Drysdale, in a book on "Tobacco and the Diseases it produces," says, "Tobacco is one of the most violent of all vegetable poisons." So in France they forbid the use of tobacco in schools and colleges. In our country they do not allow smoking in the Naval Academy at Annapolis or the Military Academy at West Point; for cigars and cigarettes weaken the memory, and make students nervous, dyspeptic, and irritable. It has been observed that the students who stand highest in their classes in the colleges are not usually smokers. Children who work in tobacco shops become feeble and sickly by inhaling the poisonous fumes. Dr. Twitchell, an eminent physician, says that tobacco often weakens the nerves of involuntary motion, such as act in the lungs, heart, and stomach, causes starts and spasms on going to sleep, and heart failure. It sometimes causes cancers in the mouth, lips, and stomach. Gen. Grant, Emperor Frederick of Germany, and Gen. Albert Pike are instances. Like liquors, smoking may exhilarate for the time being, but the permanent effect is to produce weak nerves and low spirits. Cigarettes are adulterated with drugs and other substances to make them cheap and pleasant. Laws exist in some States that they shall not be sold to boys under sixteen, because they are so injurious.

* Printed as a Tract by the Unitarian Church Temperance Society, 25 Beacon Street, Boston.

2. *Smoking is bad, because it leads to drinking.* Tobacco is the prime minister of king alcohol. When the glass of liquor is in the drunkard's right hand, the pipe or cigar is apt to be in his left hand. The fumes of whiskey and the smoke of tobacco go well together. The mouth heated by the cigar or pipe is naturally thirsty, Cigars and liquors are sold generally at the same bar. As a rule, deep drinkers are smokers.

3. *Smoking is a great expense.* If it did good, this argument against tobacco would have less weight, but to spend money for what does us injury is a double loss and shame. For remember, boys, the money question is always a moral question, because money is the means of support, comfort, culture, charity, helpfulness. Therefore, to waste it is a sin against God and man. Because the money of the smoker wastes in little sums of nickels and dimes, he does not realize how fast and how much he spends, and how much good it would do him and his family if he spent it for better things. Many paupers take the tobacco habit to the almshouse,—one of the things that have brought them there.

A friend of mine, some years ago, asked a young man of his acquaintance, an inveterate smoker, if it cost him ten cents a day for his cigars. He replied that it did more than ten cents. My friend asked him if he had made an estimate what it would amount to if he should, at the end of every year, invest his tobacco bill in money at interest instead of blowing it away in smoke. Suppose he spends fifteen cents a day in smoking (many spend more), and, when he is twenty years old, he resolves to put that annual amount at interest, let us see what it would amount to in the course of time.

Fifteen cents a day for one year of 365 days would be $54.75. That sum put at compound interest for ten years at four per cent. would amount to $657 33; for twenty years it would amount to $1,630.33; for thirty years, bringing him to the age of fifty, it would amount to $3,065.15. Invest $54.75 at five per cent. in the same way for thirty years, and it would amount to $3,637.64. Or invest the same sum at six per cent. for thirty years, and it would amount to $4,328.39,—enough to buy a good farm or build a fine house.

Smoking is one of our most costly national indulgences. The tobacco bill is greater than the bread bill, the school bill, or the church bill, or greater than all three put together. Do you wonder that there are so many failures in business, that there are so many poor people, tramps, and paupers, so many farms and houses mortgaged, so many children ragged, so much wretchedness in our fair America? The smoke bill and the drink bill will account for a good share of this misery. The wastes caused by tobacco, rum, and crime, go far to explain it. The same holds good in Germany, Great Britain, Holland, Spain, and the other countries of Europe.

4. *Smoking is an enervating habit.* It takes the vim and energy out of a boy or young man. It depresses the vital forces of the physical constitution. Look at the crowd of idlers and loafers at the corners of our streets, in hotels and clubs, and places of public resort and amusement. They are sallow in complexion, lifeless, irresolute. Or, on a great scale, witness the nations addicted to sedatives and opiates, as tobacco and opium; namely, Turkey, China, Egypt, Spain, the West Indies, South and Central America, and Mexico. One cause of their lack of energy and improvement is the sapping of their stamina by this indulgence.

5. *Smoking is an impolite and offensive habit.* Else why is a special car set apart for smokers on railway trains, a special room in hotels? Else why in waiting-rooms at stations, or on boats or street-cars or shipboard, is the notice conspicuously put up, "No smoking here"? Some cities forbid smoking on the street, and hardly anything can be more offensive than tobacco smoke puffed in the face of ladies, gentlemen, and children as they walk the thoroughfares of our towns. The London *Times* says, "The indifference or apathy with regard to the comfort of others is one of the most remarkable effects of tobacco. No other drug will produce anything like it. . . . The tobacco smoker does not wish you harm when he blows a cloud of nicotine in your face. . . . He does not care whether you are miserable or happy." Perhaps in no respect are the laws of good breeding so often broken as by the smoker or chewer of tobacco. The filthy splashes on the sidewalks, in halls, courthouses, stores, post-offices, in the capitols of our States and nation, and even in churches,

are a disgrace to our civilization. In Mexico a notice is sometimes put up in the churches, —"Do not spit here." Even many private houses in our country reek with the acrid smoke of tobacco or the foul scent of spittoons.

6. The tobacco habit produces weaknesses which are transmitted from generation to generation. Forty physicians testify in the report of the Wisconsin Board of Health for 1881 that "diseased conditions produced by the use of tobacco are transmitted from parents to children." The Dublin *University Magazine* says: "Fortunately for us, the vice [the tobacco habit] is almost entirely masculine. If the daughters of England were to commence weakening their vital forces by the use of nicotine, we should find the children of another generation with a hereditary taste for poison and a diminished power of resisting its inroads: they would be unhealthy, dyspeptic, and nervous." Ruskin says, "Tobacco is the worst natural curse of civilization."

7. But the most fatal evil of the smoke habit is that it enslaves the character. No man or boy is free who is tied to his cigar or cigarette. He is so much less a man as he is a slave to this indulgence. Anything that makes a man less a man, or boy less a boy, must be nipped in the bud, though it be dear as a right hand or a right eye. God has given us our bodies and our souls in trust; and we must return them to him in as good a condition as we received them, with the increase of talents which he requires of his faithful children. Character-building, next to service to God and man, is our chief business in this world; and we must steer clear of every taste, habit, or desire that stands in the way of making ourselves noble and true human beings.

But enough. Don't smoke boys. Be pure, clean, sweet from all such habits. Have wholesome breaths, mouths undefiled. God by his laws has put up this notice in his universe, "No smoking here." We ought to rejoice in all his laws, for they are for our good. Throw the cigar, the cigarette, into the fire, and never light another. It will be a hard thing to do, but a victory over a bad habit is one of the noblest things we can achieve in this world. May our heavenly Father help you in your efforts!

ABIEL ABBOT LIVERMORE.

LIFE AND LIVING.

What matter if our living seemeth poor,
If only life shall keep an open door
To those high visitants who enter in
The lowly household, if kept clear from sin?

What matter if the world should pass us by,
If sometimes from the over-arching sky
Some subtile message should steal softly down,
To make our bowed heads prouder with its crown?

Yet, surely, in this life it is more meet
That life and living both should be complete,
That household be the highest and the best
Where meet the earthly and the heavenly guest.

M. C. K.

THE HEBREW LAND AND PEOPLE.

I. THE HEBREW LAND.

If there is anything in the theory that the physical environment of a nation or race tends to influence its intellectual and moral development (as doubtless there is), we need not be surprised to find it illustrated in the case of the ancient Hebrews.

The largest body of land in the world is that which makes up the three continents of the eastern hemisphere. At almost the exact centre of these three continents—at the very place where, if Europe and Africa were a little projected, the three would meet —lies the land of Palestine. It is a mere dot on the map of the world, so small is it. Yet in the moral and religious life of mankind no other land has been so influential. Has its location here, so literally at the "navel of the world," had nothing to do with this?

All the physical characteristics of ancient Palestine were such as would naturally tend to make a vigorous and independent people. It was a land of hills, valleys, swift streams, fertile plains, picturesque and rugged mountains, and rimmed on one side by a vast sea. Such a land should produce strong-minded, nature-loving men. In mountain lands we expect to find lovers of freedom. Is it strange that we should find here a race sturdily independent?

Palestine was a singularly shut-in land. On the north were the Lebanon ranges of lofty mountains, on the east the wide Syrian Desert, on the south another desert, and on the west a great sea with scarcely a harbor. It was just the kind of a country, therefore, to develop a self-centred people,—a people

capable of standing alone, and working out a great career. Yet, while it was thus so remarkably isolated and protected from the forces that might break down its strong individuality, it was to an unusual degree in touch with great world influences.

Just beyond the narrow southern wilderness was Egypt, with its art and letters and learning, and its civilization the most venerable and august in the ancient world. Just beyond the eastern desert were mighty Babylon and Assyria. On its north-western border was Phœnicia, the leading commercial nation of antiquity. Across the western sea were glorious Greece and all-conquering Rome. Into quiet Palestine came influences from all these. Indeed, many a time it was forced to succumb to the arms of its mighty neighbors. And in times of peace it was a highway for the great caravans which were the bearers of the world's wealth between Mesopotamia, Persia, and India on the east, and Egypt and all the Mediterranean cities and lands on the west.

Thus it was near, indeed at the very centre of, all the greatest empires and centres of civilization of the old world. Yet it was not of them. It was touched in deep and powerful ways by all, yet was enough apart from all to have its own life, not overpowered by them, but only stimulated, broadened, quickened, deepened.

Thus it was exactly the land to develop the intensest and in one sense the narrowest of religions, yet a religion destined to unfold into the broadest—nay, into the one really universal—religion of the world.

So much for the *stage*, with its scenery and appointments, on which the drama recorded in the Bible was played. Now a word about the *players*.

II. THE HEBREW PEOPLE.

Who were the people who played the remarkable drama of the Old Testament and the New? Among the families of mankind two stand out pre-eminent. These are the Aryan or Indo-European family and the Semitic. To the Aryan family belong the Hindus and Persians of Asia, and the Greeks, Romans, Russians, Germans, English, French, and some other less important peoples of Europe. To the Semitic family belong the Hebrews and their kinsfolk, such as the Babylonians, Assyrians, Aramæans, or Syrians, Phœnicians, or Canaanites, and Arabs.

Where the Semitic family originated is not certainly known. Possibly it was in the highlands of Central Arabia. From this region seem to have gone forth migrations to the north-east, into the valleys of the Euphrates and the Tigris, as early as 2500 or 3000 B.C. These were the ancestors of the Babylonian and Assyrian peoples. A little later another migration seems to have pushed north-west to the shore of the Mediterranean, and founded Tyre and Sidon and the Phœnician nation. About the same time other Semitic tribes found their way to Palestine, driving out the preceding inhabitants and settling there. These were the Canaanites, who were in the land when the Hebrews entered. Other migrations pushed in other directions. The immediate ancestors of the Hebrews seem to have lived in Mesopotamia, the land between the two great rivers, Tigris and Euphrates. The first Hebrew migration to enter Palestine may have occurred near the year 2000 B.C., a glimpse of which we get in the traditions of Abraham. Later there seems to have been a temporary sojourn of the Israelitish branch of the Hebrew family in Egypt. From Egypt it returned into Palestine for a permanent residence about 1330 B.C., under the leadership of Moses. Here the history of the Jewish people properly begins.

And a remarkable people we find them to be. In war, in politics, in art, in philosophy, in literature other than religious, the Jews did not excel. Among their own Semitic kinsmen, the Phœnicians far surpassed them in commerce and industrial enterprise, and the Assyrians and Babylonians as military conquerors and founders of empires. But in religion their genius was supreme. It appears not extravagant to say that in the ancient world they attained to an eminence as much above all other peoples of the circum-Mediterranean world, in religion, as did Greece in art, philosophy, and science or Rome in war and government.

But it was something gradually attained,—grown to. We shall never understand the Bible unless we first get a clear idea of this. The Jews no more occupied their high religious elevation at the outset than did the Greeks and Romans theirs. All came up by

long and slow processes of growth and development from humble and rude beginnings. Just as we can trace Greece back to the time when she had no art, no science, and no philosophy, and Rome back to the time when her people were only a handful of well-nigh lawless barbarians, so we can trace the Jewish people back to a stage of religious development equally primitive and low, when they were not monotheists, when their gods were nature forces, when bloody sacrifices formed the chief part of their worship, when even human sacrifices were not unknown, when, in short, their religion was scarcely, if at all, to be distinguished from that of other Semitic tribes around them.

The Bible is the varied and many-sided record—often unconscious, but for that reason all the more wonderful—of Israel's progress from this low, primitive condition up to the splendid height of that ethical and spiritual religion which we find in Jesus and Paul. It is the invaluable achievement of the Higher Biblical Criticism of the past fifty years that it has made clear and indisputable both the fact and the main steps of this remarkable development.

J. T. Sunderland.

ONE UPWARD LOOK EACH DAY.

Sunday.

No seas again shall sever,
No desert intervene,
No deep sad-flowing river
Shall roll its tide between.
Love and unsevered union
Of soul with those we love,
Nearness and glad communion,
Shall be our joy above.

No dread of wasting sickness,
No thought of ache or pain,
No weary hours of weakness,
Shall mar our peace again.
No death, our homes o'ershading,
Shall e'er our harps unstring;
For all is life unfading
In presence of our King.

—*Horatius Bonar.*

Monday.

If, for the days to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain
Be Character's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—*John Greenleaf Whittier.*

Tuesday.

Can ye burn a truth in martyr's fire
Or chain a thought in dungeon dire?
Or stay the soul when it soars away,
In glorious life, from the mouldering clay?
The truth that liveth, the thoughts that go,
The spirit ascending, all answer, "No!"

The winter night of the world is past,
The day of humanity dawns at last;
The veil is rent from the soul's calm eyes,
And prophets and heroes and seers arise:
Their words and deeds like thunders go.
Can ye stifle their voices? They answer,
"No!"

It is God who speaks in their words of might,
It is God who acts in their deeds of right;
His true church waits like a radiant bride,
Humanity springeth elate to her side:
Can ye sever the twain that to oneness flow?
The voice of Divinity answers, "No!"

Wednesday.

Like to a garden I will make my heart.
My thoughts shall be the blossoms, lowly-sweet,
Or climbing upward, bearing clusters meet
For such as come to talk with me apart.
Like to a garden I will make my heart;
No otherwhere can Joy have her true seat,
Or journeying angels longing mortals greet.
The pushing foes that in the warm soil start,
And haste to hurt the hesitating flowers,—
Swift-growing hate, maturing evil seed
And envy, mother of a monstrous breed,—
Shall poison nevermore my Eden bowers;
For holy wisdom shall the power impart
To make a beauteous garden of my heart.

—*M. F. Butts.*

Thursday.

Slender the streams that flow
Out of the clefts of the rock,
But they widen into the river below,
Where the shepherd waters his flock;
And behind and above them all,
The rivulets and the river,
The springs that are hid in the heart of the hills
Feed them in secret forever.

Slender the streams of good
That flow from the lives of men,
But united they swell to a gracious flood,
That blesseth again and again;
And, like the fountains that feed
The rivulets and the river,
The wells of God's grace are the source of all good,
And He is the secret Giver.

—*Harriet McEwen Kimball.*

FRIDAY.

Thy kingdom come,—on bended knee
The passing ages pray,
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong,
And for the everlasting Right
The silent stars are strong.

And, lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near,—

The day in whose clear shining light
All wrong shall stand revealed,
When justice shall be throned in might,
And every hurt be healed;

When knowledge hand in hand with peace
Shall walk the earth abroad,—
The day of perfect righteousness,
The promised day of God!

—*F. L. Hosmer.*

SATURDAY.

I feel the unutterable longing,
Thy hunger of the heart is mine;
I reach and grasp for hands in darkness,
My ear grows sharp for voice or sign.

O friend, no proof beyond this yearning,
This outstretch of our hearts, we need:
God will not mock the hope He giveth,
No love He prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er;
Some day their arms shall close about us,
And the old voices speak once more.

—*John Greenleaf Whittier.*

The interpreting power of great enthusiastic men brings out the value of things, so that other men can see them. They stand with their need of human sympathy, and look from the things which they love and admire to their fellow-men, and cry to them, "Rejoice with us!"—*Bishop Brooks.*

EDITORIAL NOTES.

What is Unitarianism? Rev. Peter Dean of England has answered in the following remarkably condensed and luminous statement:—

Faith in an infinitely perfect God is all our Theology.

The Universe is our Divine Revelation.

The manifestations of Nature and the Devotional Literature of all Times and Peoples are our Bible.

The Goodness incarnated in Humanity is our Christ.

Every guide and helper is our Saviour.

Increasing personal holiness is our Salvation.

The normal wonders of Nature are our Miracles.

Love to God and love to man, piety, and morality are our Sacraments.

We gladly give a place to Dr. Wooldridge's very able article on "The Co-operative Commonwealth,"—not because we agree in all respects with it, but because it is a clear, candid, and strong presentation of a line of thought that is in many earnest minds, and that demands the most serious and careful consideration.

We commend to the especial attention of all the article on another page, from Rev. Howard N. Brown, on the *New World*, the review started in Boston seven months ago, to represent in a wholly undenominational way the religious scholarship and progressive religious thought of the age. Expectations were high before the review appeared, among those who knew of the project. It is not too much to say that those expectations have been fully met. This quarterly, taking rank at once, as it does, in the front rank of the higher periodical literature of our time, is one of the most important enterprises we have ever set on foot. And now let us sustain it, and call attention to it on all sides. Our readers will be glad to know that we have arranged with Rev. W. W. Fenn of Chicago, a most competent hand, to prepare for the *Unitarian* an extended notice of each coming number, as it appears.

It is seldom that we are called to mourn the loss, within a month of each other, of four men of such eminence in literature, reform, and religion as Whittier, Curtis, Renan, and Tennyson. With great stars continuing to fall at this rate, it would not take long for our sky to become dark indeed.

Sunday, October 2, was the fiftieth anniversary of the death of Channing. Many pulpits in this country and England made our world-honored prophet the theme of discourse on that day. The Unitarian took time by the forelock by printing in July Mr. Chadwick's paper on "Fifty Years since Channing." We are glad to say that that paper has been published as a tract in England by the British and Foreign Unitarian Association. July numbers of the *Unitarian*, containing his valuable essay, can be obtained of Geo. H. Ellis, Boston.

Our Presbyterian friends have two heresy trials on hand,—that of Dr. Briggs in New York and that of Prof. H. P. Smith of Lane Theological Seminary, Cincinnati, Ohio. An interesting phase of the Briggs case appears in the announcement of the Board of Directors of Union Seminary that they will stand by Dr. Briggs, whatever may be the result of the trial. Standing upon such creeds as the Presbyterian body does stand upon, it cannot honestly do otherwise than try to condemn ministers and theological teachers within its ranks who hold and teach doctrines, as these men under trial do, which contravene and undermine those creeds. Yet how strange and pitiful it is that a great religious denomination in an enlightened age like ours should consent to wear the iron yoke of bondage to such mediæval and unchristian creeds! We are not glad to see a sister denomination divided and in trouble. Yet we can but rejoice that out of it all there is certain to come much healthy thinking and new light. It is by such agitations that the religious world moves forward to larger and more intelligent views of truth.

It is plain that the better religious judgment of the American people finds expression in an article from Bishop Potter of New York which appears in the October *Forum*, on "Sunday and the Columbian Exposition." Without listening for a moment to any depreciation of the high value of Sunday, Bishop Potter urges that it *is* a *Sunday* that we want,—such a Sunday of gladness as the early Christian Church observed,—not a *Sabbath* of Puritan gloom or of Jewish formalism. "We shall get a good Sunday in America," he declares, "when men learn to recognize its meaning and its uses,—not when we have closed all the doors which, if open, might help to teach them that lesson." And he adds, "It would seem as if the door of a library were one of those doors: the door of a well-arranged and well-equipped museum another, the door of a really worthy picture gallery another." And the door of the World's Fair, he is constrained to believe, will be another, and the most important of all that will present themselves to the American people next year.

His plan for opening the Exposition is essentially the same as that which has been more than once urged in these pages; namely, that of an open but "silent" Fair from noon onward. "Consistently with the scrupulous observance of Sunday as a day of rest," he says, a "great assemblage of the achievements of human arts and industry might wisely be made a silent schoolroom of the progress of human civilization. Let the Columbian Exposition proclaim by the hush of its varied traffic and machinery—no wheel turning, no engine moving, no booth or counter open to buyer or seller, no sign or sound of business through all its long avenues, and, better still, by its doors closed till the morning hours of every Sunday are ended—that the American people believe in a day of rest. But, if there be those who would later seek its precincts to look, it may be, more closely at the handiwork of man, to study the progress of the race in the story of its industrial and mechanical and artistic achievements,—that certainly can be no unworthy use of some hours of our American rest day."

The pitiful thing about this whole matter is that the great orthodox denominations of the land should have spent so much energy in trying to close what ought to have been

and might have been the most moral place in Chicago, and the one place attractive enough to compete successfully with the saloons and low theatres, when they ought to have been spending their strength in keeping out liquor-selling, and thus preserving the moral character of the Fair. This latter was reasonable, and the churches by their united influence could easily have accomplished it.

Two or three months ago we gave an account of that most commendable layman's organization called the Brotherhood of the Christian Unity, whose aim is to override and push aside dividing creeds and theologies, and draw men together on the simple basis of God's fatherhood, man's brotherhood, and the leadership of Jesus Christ. It is interesting to learn that one of the last acts of Whittier was to join this Brotherhood, at the same time sending to the founder the following letter: "Theodore F. Seward, New York: Dear Friend,—For years I have been desirous of a movement for uniting all Christians with no other creed or pledge than a simple recognition of Christ as our leader. I have read thy published articles on the subject with hearty approval and sympathy. I am truly thy friend, John G. Whittier."

What was Whittier's theology? Dr. Theodore T. Munger epitomizes it as follows, and at the same time tells us that all indications are it will be the theology of the future: "What Whittier insists on in all of his lines is becoming the theology of the age: the supremacy of love and of righteousness; sacrifice, the law of life; humility, the great virtue; social and political equality; the sacredness of the individual service; the universal and imperative duty; the redemption and perfection of society; absolute trust in God, and consequent hope of immortality,—these are things upon which we are all fast coming into agreement as the substance of theology, even as they are of life.

" 'Our Master' is a poem which is a very body of divinity, containing all of religion we need to become, and all that we require for life or death. And not only is he a great teacher of these things, but the people are being taught in them. In this age of unrest and doubt, of dissolving creeds and confusion of thought, there are multitudes who turn to such poems, and find in them not only matter for faith, but a persuasive power."

We quite agree with Dr. Munger. The better Christianity coming—more ethical, more spiritual, more practical, and more humane than the Christianity of the past, with Jesus and the Christ-spirit very central in it, devout toward God and warm and loving toward man—we believe has been set forth by no writer of our age with more clearness and winning power than by Whittier.

We hope that Whittier will be taken up for study in one form or another in most or all of our Guilds and Young People's Religious Societies this winter. He is pre-eminently the poet of the religious life. And there is a warmth, a glow, a firmness of grasp on the vital things of religion—on faith and love and prayer and the spiritual leadership of Jesus—which we greatly need to cultivate everywhere in our churches and among our young people. At the same time he is so simple, natural, manly, human, that he appeals readily to the young. If this winter we can bring the young people of all our churches thoroughly into acquaintance with his writings, and especially into sympathy with his beautiful and devout Christian spirit, we shall have done a winter's work of inestimable value. As a help toward this, the *Unitarian* is planning to print in its pages next month a classified outline study of his poems, prepared especially for this use by Rev. H. D. Stevens, of Menomonie, Wis., who is one of our most intelligent and best workers on these lines.

The appointment by the American Unitarian Association of Rev. D. M. Wilson of Quincy, Mass., to the office of superintendent of New England is confirmed by general approbation. The post is one of peculiar importance, demanding uncommon qualifications, which, happily, meet in Mr. Wilson. He is neither over-cautious nor imprudent. He is wise, and yet wide awake. If we are not very much mistaken, his policy will be decidedly bold, even to enthusiasm, and yet without the least lack of practical, business-like sagacity. We need just such a bishop, and we need him all the time.

Departments.

SUNDAY-SCHOOLS.

Is it worth while struggling with the Sunday-school problem? That is the question asked by some discouraged ministers. What would take the place of the Sunday-school? Let us imagine the whole Sunday-school work closed: is there any other channel equal to it? The home is not prepared to receive the transferred duty; the public school is not permitted to teach religion; the usual sermon and hour of worship are not sufficient substitutes. Children cannot obtain moral and religious education by absorption entirely, though they do receive very much in that fashion. Unitarians make more complaint over the Sunday-school than any other denomination; and the cause is not in the Sunday-school *per se*, but in the faint-hearted support, in the individualism so prevalent, in general indifference to church matters. If our ideas of the support and administration of church life were more exact, we should hear less of the Sunday-school as a problem, and as an impediment.

The annual meeting of the Sunday School Society at Portland, Me., was a success in every way. Rev. J. C. Perkins and his parish did everything to make the throng of visitors happy, the exercises were interesting, the effect profitable. But, if we should call attention to any one feature, it would be to point to the fact, so encouraging, that a larger number of clergymen and laymen were present than usual, that they attended the sessions faithfully, that they seemed to find satisfaction in the general tone and talk of the meetings. It is well that this should be so. None too soon can we realize that our future rests on the young people, that we must come down from our pedestal and work with them, that we must provide fit food for their eager minds.

There will be no surrender of high thought and intellectual integrity in the right prosecution of the education of the young. It calls for the best and deepest in any one to serve truth with children. And, as for dignity, there is no sphere of nobler elements. There can be no question over the merits of the work and its vast importance. If the degree of intrinsic importance measures the value of a department, then the Sunday-school looms before us as the great field for Unitarian workers. As Miss E. P. Channing says in a private letter, "I have always felt that the children are the hope of the world, and that we often beat the air in our effort to convert men and women to the right way."

It will be of interest to many to know that the Sunday School Society is planning the publication of kindergarten material for Sunday schools. There has never been much of this offered, hardly any indeed, to our Unitarian Sunday schools. This phase may seem an innovation to some; but, the more it is examined, the more attractive it will appear. We want to introduce the kindergarten spirit and methods into the infant and primary departments, using appropriate material, songs, stories, prayers, Scripture, all employed in forms skilfully adapted to the ages so tender. The project sounds formal, but it means life and variety for the children.

A Christmas service with new melodious carols, published by the Unitarian Sunday School Society, 25 Beacon Street, Boston, will be ready November 3; also a new, four-page leaflet of recitations.

E. A. Horton.

GUILDS.

A circular comes from the Guild of St. Christopher, Revere, Mass., in which the members are urged, among other things, "to be truthful in speech, pure in deed and thought, patient and kind in acts, and to be always ready to do any religious or charitable work which may present itself; . . . to spend some time each week in reading solid books, and to grow familiar with the Bible, particularly in the books of Psalms, Proverbs, Job, Isaiah, the four Gospels of Jesus' life, the Acts, and the Epistles of Jesus' disciples; to be steadfast in daily prayer."

A guild has been established in Randolph, Mass., called the Hale Guild. A manual has been prepared, from which we select as the objects of the organization the following purposes: "To encourage among its members and others the spirit of religious inquiry; to strengthen and help the church, and to bind its members together into a fraternity for sincere friendship, mutual helpfulness, and earnest moral and religious culture." "The public anniversary shall be held on or near the birthday (April 3) of Rev. Edward Everett Hale, DD., at which a sermon shall be preached by some distinguished Unitarian or other liberal clergyman." The president of the Alliance had the pleasure of addressing the guild and others at Randolph on the significance and value of the guild.

We are pleased to record the organization of a guild in the Unitarian church at Ayer, Mass. A programme of subjects, dates, and leaders from October to the end of this year, has been sent to us. We note among the

topics: "Missionary Uniting," "God's Promises and Ours," "Habits," "Generosity."

The Channing Guild of Waltham, Mass., has arranged its course of meetings for every other Sunday evening from October 9 to May 21. Some of the subjects are: "Judaism," "Influence of the Poet Whittier," "Buddhism," "Mohammedanism," "The Reformation," "Consecration."

The Eliot Fraternity of the church in Portland, Ore. has marked out a large course for its Sunday evening meetings, as well as for its Tuesday evening studies. The former extends from October 2 to May 8, and comprises subjects concerning other religions for a considerable number of meetings. Besides, we may mention, "Miracles," "The Work of the Church," "Individual Effort," "Are we Free Agents?" "The Religion of the Future."

The president of the Alliance gave an address on "The Guild" at the North Middlesex Conference held in Chelmsford October 12.

A letter from Portland, Ore., suggests the idea of a new book of services and hymns for guilds. It is to be hoped that, when our societies are more numerous, so as to justify the expense, we can have such a book prepared. It would be a helpful adjunct to our work.

B. R. Bulkeley.

UNITY CLUBS.

Rev. George W. Cooke, as the agent for Unity Clubs, Guilds, and the Temperance Society, has an office in Room 11, Unitarian Building, 25 Beacon Street, Boston. He is to be found in this room on Mondays from 9.30 to 12 A.M. and from 1 to 5 P.M. He will meet those who wish to consult with him on other days at the same place if word is sent to him at East Lexington, Mass. He keeps on hand all printed matter of the societies he represents, and also such other helps as may be had. He will speak on Unity Club, Guild, and Temperance work at any time, and help to organize such societies.

On the evening of October 21 Mr. Cooke spoke to the Unity Club of Bridgewater on the work of the clubs. He pointed out that the club is an adjunct of the church, that its object is to bring our religion more closely into connection with life and reality, that culture is a need of that religion which fully touches the life of to-day, and that all truth is revelation, when understood in its relations to human growth. At the close of his talk many questions were asked and answered. The members expressed themselves as having obtained a much clearer idea of what a club might be and do, and of its relations to the church. This club had a membership of one hundred and twenty-five last year, and promises to make its work more efficient this year.

We are pleased to see that several of the clubs this year, as in former years, are devoting their attention to vital questions of social progress and philanthropy. Among these are the clubs at Denver, Quincy, Ill., and Milwaukee. The Denver Unity Club meets in the church once a fortnight on Sunday evenings. Several of the most important social, economic, and municipal problems of the hour are to be discussed by leading men of Colorado. Questions of public health, prevention of crime, the duties of social classes, the relations of capital and labor, and the best methods of solving the labor problem are to be treated. Among the speakers are to be the Mayor of Denver, the President of the State University, the Chancellor of Denver University, and other able and prominent men. The Quincy Unity Club devotes nearly as many evenings to similar problems. It is to a considerable extent to use the historical method and to trace out the growth of economic ideas from the beginning of the eighteenth century to the present time. It is also to study such theories of social organization as paternalism, individualism, communism, socialism, anarchism, and fraternalism. The Milwaukee club also devotes several evenings to important social questions, such as the suffrage, nationalism, relations of labor and capital, prison reform, and municipal reform. We think it very encouraging that so many clubs take up such problems as these, and in an earnest spirit, a spirit worthy of the churches with which they are connected. When the people seriously study these problems, and with the earnest intent to do what they can to realize a more perfect social life, much has been done toward securing what is desired. And it is by all means promising when the church tries to find what is the highest truth and the highest line of conduct in these directions. To know what is the Father's will is the first step to doing it.

The Unity Club of Burlington, Vt., this year has a Religious Work Committee. In addition to its study of United States history, eight evenings of religious study have been provided. We understand that there are to be devotional as well as study meetings. The general subject is the leaders of the Unitarian movement, and its special topics are Channing, Channing's Baltimore sermon, Parker, Parker's South Boston ser-

mon, Emerson, Emerson's Divinity School address, Martineau, and the religious position of Martineau. This is an excellent programme, and one that will develop good results if carried through in an earnest spirit. It is such work as this our clubs ought to take up much more than they do, for the sake of helping to understand more fully what their Church stands for, and because it helps to clarify our religious beliefs and ideals.

One thing which troubles many of the clubs, and which causes them to languish or to die, is too much routine or red tape. Parliamentary law is very good in its place, but it may easily be a detriment to a Unity Club. The less of it, the better, as a rule. The best constitution and by-laws is a good leader, one who is respected and trusted, who knows what he wants to do, does it in a direct and efficient way, with kindly regard for the rights of others, and with a sympathetic appreciation of their needs. Such a leader will carry a club through all its business without friction, saving time, keeping up a lively interest, holding the club to the main question, and turning all emergencies and accidents into victories for good order and the right results. Such a leader must have patience, tact, judgment, a quick sympathy, and the skill to teach; but no club can be wholly successful without him.

George W. Cooke.

TEMPERANCE NOTES.

The Bishop of Chester, Eng., has been mentioned frequently of late in temperance circles because of his proposition that the county councils shall "buy up the public houses in England and carry them on as places where food as well as drink can be supplied," in the hope that thus the temptation to mere drinking may be diminished. It is, to a certain extent, a suggestion similar to that made by Dr. Rainsford of New York, but superior, in that it would put the matter in charge of the State rather than the churches. The general aim is in both cases an improvement in existing saloons, to make them, if possible, less harmful.

We are doubtful of the results. It is not at all settled that the Gothenburg System, the most thorough-going effort yet made in this direction (State saloons), is a success. We are, however, deeply in sympathy with the motive of the above-mentioned reformers. The method of substitution is one full of promise; namely, to substitute for the present saloon something better. Only we would not have that something another saloon, understanding by that term a place where liquors or even light wines are sold. We much prefer the "coffee-house," or "Tee-to-tum," plan.

G. T. Ferris, a writer in the *Social Economist*, expresses our ardent hope that the temperance club and coffee-house movement, already so successful in parts of London and elsewhere in England, may be established here. Many spasmodic and sporadic attempts have been made in this country, but in England more systematically. Writes Mr. Ferris, "The Temperance Coffee-house System in many of the large English cities has attained a scale of success which fully justifies the prophecies made of its value and usefulness." The movement took active shape, we are told, in 1871. To-day there are sixty-five places in London alone. Mr. Buchman, a wealthy tea-merchant, has established "Tee-to-tums, people's tea-houses, where tea, cake, buns, etc., are sold to the poor, just as rich breweries in New York own the majority of lager-beer saloons where their beer is sold. These places have proved an enormous success in every way, little centres of temperance and good morals in the midst of a seething world of squalor, vice, and wretchedness." Mr. Ferris expresses surprise that the Temperance Saloon and Club-house Movement has attracted so little notice in America. He calls attention to the Galilee Coffee-house and Club of New York, a People's Palace in Jersey City; and we might add other experiments which have been or are now being tried. As yet no general movement along these lines has taken place here. The Episcopalians have done more than others, under the lead of the Church Temperance Society. The "Holly-tree Inns" were an effort in the same direction. The times have not been ripe, perhaps, for great success. But there seems to be great promise in some wisely conducted movement of this kind. What is needed is a capitalist with large means and still larger faith to go into the matter carefully and generously, in some wisely selected field, to prove what can be done,—just as Mrs. Quincy Shaw and Mrs. Augustus Hemenway proved in Boston, by their private efforts, almost single-handed, the value of kindergartens and cooking-schools and industrial education. After these had been proved valuable methods, the city accepted them as part of its public school system.

Is it too wild a dream to foresee the time when the State will provide for its people, not liquor-saloons, made as respectable as possible,—the plan now so much in favor with the Bishop of Chester, Dr. Rainsford, and others,—but temperance saloons, places under State control, paid for by the people, where the people may find what the saloon to-day gives, all except the alcoholic drinks, and all in better shape and ways than the saloon of to-day can afford? Our cities entertain the people on the Fourth of July and other great occasions with balloon ascensions, sleight-of-hand performances, fire-

works, at an expense of many thousands of dollars annually. Rightly used, economically expended, the same amount of money would go far toward accomplishing the end proposed. Does some one say, This is socialistic? The State is already socialistic. The question is simply, "How far shall the State go?" Many favor State control of the liquor breweries,—State saloons. Why not State temperance saloons? Is it less rational to supply certain regular social opportunities and pleasures (the Temperance Club, or Coffee-house, and Reading-room, etc., which may be made largely self-supporting) than to spend $5,000 for fireworks, to be fired in a single day, or $20,000 for amusements on a single holiday, or millions for a World's Fair, or thousands annually to maintain a public park, or other thousands for a public library?

It is simply a question of method. If any one can prove that such saloons as are proposed will be of sufficient benefit to the people,—a result of which I have no doubt,—it will not be outside the province of the State to supply them, and vast sums of money would be thus saved. In this task of first proving the thing good, I see an opportunity for consecrated wealth and patriotic hearts.

The editor of *Unity* writes enthusiastically of the Keeley Cure. He has attended the second national convention of the Bichloride of Gold Club, at Dwight, Ill., where were assembled five or six hundred "graduates" of the different schools, "the representatives of eighty thousand men and women who have been released from the thrall of a dire disease." Unlike Mr Jones, I have not been "predisposed" in favor of the Keeley Cure, much as such results are to be desired. I was the more deeply impressed with the enthusiastic and confident tone of Mr. Jones's report. He does not attempt any explanation, but says: "Enough to know that ninety-five per cent. of those who have fully taken the treatment hold thus far. They are released from the damning appetite; and, if they ever become enslaved again, it will be from the perversity that seeks and cultivates a new thrall. . . . Dear friend, until you test it in other and better ways, take our word for it, the Keeley Cure *does* cure. We have seen those who have risen from the dead." Much more does the writer say, and his testimony is the most direct and convincing I have seen. He promises a more deliberate and extended word at some later date. It will be welcome; for opinions, especially scientific opinions, differ on this subject. It is of interest to read the latest word from Dr. Norman Kerr, the celebrated English authority, upon alcohol and its attendant evils: "True medical science should lift up a warning voice against the dangers of such attempted 'short cuts' to sobriety, which often prove to be the longest way in the end. The reputable and honorable practitioner of medicine would have no secrets from his professional colleagues, and would hasten to make known to them, for their information and criticism, any discovery he might make in rational therapeutics."

CHRISTOPHER R. ELIOT.

UNIVERSALIST NOTES.

The fall conventions have nearly all been held; and, like the State encampments of the militia, they enable the careful observer to make a fair sort of an estimate of the effectiveness of our forces. The trend of thought in our ranks becomes obvious, too, as one studies the programmes and the discussions reported; and it is not difficult to discern the thoughts which are occupying the minds of our people.

One thing is very clear. The paramount thought in the minds of Universalists today is church extension. Our people are bent upon increasing the area of their ecclesiastical territory. They are eager, as well, to spread this area for the sake of the truth they hold in trust, and desire should reach more souls every year. The work which most interests our people, which is most debated in our councils, and most vigorously pushed and responded to everywhere, is the business of preaching the gospel to every creature. So a good deal of time and strength are spent in planning for missionary work, in raising funds to carry on this work, in obtaining the right men to execute it. There is a constant pressure upon all our executive bodies to provide the men and the means by which new churches shall be started. Those who know the field realize that our opportunities are only limited by our capital. Their great study seems to be to increase their capital and to make the use of it more effective.

Of course, included in this work is the effort to recruit our ministry. The demand of late has increased the supply, but by no means in a proper proportion to that demand. We could use two ministers for every one that offers, provided he is of the right sort. But we cannot use all the material that offers, because the administration of our churches in this age cannot be intrusted to weak men, or untrained men, or men who require constant guidance and admonition to keep them from blunders and failures. The liberal churches are no field for men who need guardians night and day to restrain them from rash or stupid things. Such men need an episcopate over them. But let men of energy, devotion, and good sense appear, and they have little need to

linger long in the market-place. We have plenty of work for them, and good work, too.

Next to the interest in church extension, our people are evidently awakening to a sense of the necessity for broader lines of work. The only theology they seem interested in is social theology, the application of the great doctrines to human nature and society, the philosophy of philanthropy, the creeds of the reformers. We are none too familiar with the practical philanthropies of the contemporary church, nor are we in any very close touch with the spirit which is making such radical changes in the machinery and practical aims of so many parishes. But we are getting light, and we are slowly getting into line with the new policy.

Of course, we are happy in the zeal and activity of our young people. In their various conventions this year they have shown much enterprise and good sense. They have good leaders and an increasing number of workers. They are fully abreast of their brothers and sisters in other churches. The success of the Harriman Mission bears witness to their power when once it is concentrated and applied.

JOHN COLEMAN ADAMS.

LITERARY NOTES.

It is interesting to note in connection with the fiftieth anniversary of Channing's death that his volume of sermons, "The Perfect Life," is now published in England in "Bohn's Select Library," having for companion volumes such works of permanent worth and fame as Bacon's Essays and Plato's Dialogues.

Moncure D. Conway has gone to England on a six months' engagement at South Place Chapel. During the winter he hopes to prepare a critical edition of Thomas Paine's Works as a fitting complement to the Life he has just finished.

Our Young People is the title of an excellent little eight-page monthly paper which has just been started in the interest of Religious Guilds, Unity Clubs, and Temperance, in connection with our Unitarian churches. Rev. George W. Cooke is the general editor, with Rev. B. R. Bulkeley as editor of the Guild Department, and Rev. C. R. Eliot as editor of the Temperance Department. It will be in the main a republication of the Guild, Unity Club, and Temperance Departments of the *Unitarian*. By publishing these in a separate form, in this way, a price can be put upon them which it is hoped will enable our young people's organizations to use them in large quantities, and thus make them much more effective than they can be in the *Unitarian* alone. Single copies will be furnished for twenty-five cents a year. Twenty-five copies will be sent to one address for one year for $4.50, and fifty copies for $8.00. Address all communications to *Our Young People*, 25 Beacon Street, Boston, Mass. We have here what ought to be made a very effective instrumentality for strengthening our churches and at the same time doing the best kind of aggressive missionary work.

The National Alliance of Unitarian and Other Liberal Christian Women has published its "Manual for 1892," which is full of interesting information as to work done. It is a demonstration once and forever of the value and importance of this national organization of our Unitarian women. We are surprised and gratified at the completeness of the reports from all parts of the field, and at the extent of results achieved, especially in the direction of Post-office Mission work. If the women of any of our churches, anywhere, have neglected as yet to connect themselves with this national organization, we hope they will delay no longer.

First Steps in Philosophy. By W. M. Salter, Chicago: Charles H. Kerr & Co. This little book is a thoughtful and suggestive study of the two questions, What do we mean by matter? and What do we mean by duty?

Prof. Norton's Life of Lowell will be published by Harper & Brothers.

During the first success of Renan's "Vie de Jésu," it was the fashion to "answer" him. A well-known professor, not of the highest standing, boasted of having "answered" the author of the Life of Jesus, and the late James Hannay addressed to him this epigram: —

You've answered Renan? Well, that's strange, if true:
Men only answer when they're spoken to;
And Renan speaks to scholars, not to you.

Lord Tennyson's new volume is announced under the title "Akbar's Dream, and Other Poems."

"An American Missionary in Japan," soon to be issued by Houghton, Mifflin & Co., cannot fail to be an unusually interesting book. The writer, Dr. Gordon, is a man of excellent ability who has been in Japan twenty years, and his account of the growth of Christianity there is utterly free from cant,—a manly, candid, authentic representation of a remarkable movement.

Employer and Employed is the name of a modest little quarterly whose first number

has just appeared, devoted to profit sharing and kindred reforms. Its editor is Rev. N. P. Gilman, and its publisher George H. Ellis, 141 Franklin Street, Boston. Price, 40 cents a year; single copies, 10 cents.

Miss Larcom is about to bring out a little book of religious lyrics, bearing the title "At the Beautiful Gate, and Other Songs of Faith."

The Women's Christian Temperance Union of Massachusetts have put together in neat, available form some of Mrs. Mary A. Livermore's most compact and characteristic sentences. The white covers of the little pamphlet are very attractive, and there is a good picture of this earnest leader.

G. P. Putnam's Sons have in active preparation an edition of "The Works of Thomas Paine," which will be edited by Moncure D. Conway, author of the Life of Thomas Paine which they have just issued. The set will be in two or three volumes, the first division being devoted to the political and sociological writings, and the second to the religious and literary papers, of which the most important is "The Age of Reason." The volumes will be uniform with Mr. Conway's biography, and will include essays of importance not in any previous collection.

Roberts Brothers will shortly publish a sketch of "The Life of Barbara Frietchie," written by Mrs. Caroline H. Dall, who has made a study of a character made historic by Whittier's ballad. The book will contain a portrait of Barbara, a view of the house in which she lived, and a plan of its site in Frederick, Md.

The *Century Magazine* takes up the Bible and Science controversy. In the November *Century* Prof. Charles W. Shields, of Princeton, answers the question "Does the Bible contain Scientific Errors?" with an emphatic *no*. He says: "Literary and textual obscurities there may be upon the surface of Holy Writ, like spots upon the sun, or rather like motes in the eye; but scientific error in its divine purport would be the sun itself extinguished at noon. Such a Bible could not live in this epoch." With such a fossil in its faculty, no wonder that Princeton is bent on prosecuting Prof. Briggs of Union for heresy.

During the season of 1892–93 the Brooklyn Ethical Association will present a course of lectures on "Factors in American Civilization." The lectures are free, will be delivered in the Second Unitarian Church, corner Clinton and Congress Streets, on Sunday evenings, and a full programme can be obtained by addressing the president, Dr. L. G. Janes, "World" Building, New York. Following is a list of the lectures:—

Oct. 16, 1892.—The Nation's Place in Civilization. By Charles de Garmo, Ph.D.

Oct. 30, 1892.—Natural Factors in American Civilization. By Rev. John C. Kimball.

Nov. 13, 1892.—What America owes to the Old World. By A. Emerson Palmer.

Nov. 27, 1892.—War and Peace. By Dr. Lewis G. Janes.

Dec. 11, 1892.—Interstate Commerce. By Robert W. Tayler.

Jan. 1, 1893.—Foreign Commerce. By the Hon. William J. Coombs.

Jan 15, 1893.—Economic Position of Woman. By the Hon. Charles H. Ham.

Jan. 29, 1893.—Social and Political Status of Woman. By Rev. John W. Chadwick.

Feb. 12, 1893.—Evolution of Penal Methods and Institutions. By James McKeen, Esq.

Feb. 26, 1893.—Evolution of Charities and Charitable Institutions. By Prof. Amos G. Warner.

March 12, 1893.—The Drink Problem. By Dr. T. D. Crothers.

March 26, 1893.—The Labor Problem. By Rev. N. P. Gilman.

April 9, 1893.—Political Aspects of the Labor Problem. By Jeremiah W. Sullivan.

April 23, 1893.—The Philosophy of History. By Rev. E. P. Powell.

The wife of Ernest Renan was a daughter of Ary Scheffer, the painter of "Christus Consolator," "Mignon aspirant au Ciel," and many other pictures of religious sentiment. She is a lovely woman still, in her old age. She, with their sons, was present at her husband's death-bed. Shortly before his death Renan turned to his wife, and asked, "But why are you so sad?"

"Because I see you suffer," she replied.

"Be calm and resigned," he responded. "We undergo the laws of that nature whereof we are a manifestation. We perish, we disappear; but heaven and earth remain, and the march of time goes on forever."

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The North American Review (October).

The Buffalo Strike. By Theodore Voorhees.

The Foreign Policy of England. By H. Labouchere.

The French Electoral System. By M. Naquet.

Safeguards against Cholera. By Dr. Wyman, Dr. Abbott, *et al.*

The Review of Reviews (October).

Two Great Americans: Whittier and Curtis.

Mr. Gladstone's New Cabinet. By W. T. Stead.

Religious Co-operation: Local, National, and International.

The World's Congresses of 1893.

The Atlantic Monthly (October).

Mr. Tilden. By James C. Carter.

The English Occupancy of North America. By Alexander Brown.

A New England Boyhood. By Edward Everett Hale.

The Betterment of our Highways. By N. S. Shaler.

Scribner's Magazine (October).

The Making of the White City (The World's Fair). By H. C. Bunner.

French Art: Romantic Painting. By W. C. Brownell.

Education of the Deaf and Dumb. By Walter B. Peet.

Homer. By Andrew Lang.

The Sanitarian (October).

Cholera: Measures for its Prevention in Brooklyn. By Drs. Emery, Griffin, Sternberg, *et al.*

Relation of the Diseases of the Lower Animals to Man. By James Law.

The Keeley Fraud in London. By N. Kerr.

The Old Testament Student (October).

Are there Maccabean Psalms? By H. Grulman.

Peter's Life and First Epistle. By G. S. Goodspeed.

Should a Clergyman study Hebrew? By L. M. Batten.

The Arena (October).

Has Islam a Future? By T. P. Hughes.

The Negro Question. By T. E. Watson.

A Plea for the Prohibition Party. By E. E. Bartlett.

Symposium on Women's Dress. By Lady Habberton, Octavia Bates, Grace Greenwood, *et al.*

The Forum (October).

Venal Voting. By J. J. McCook.

Sunday and the Columbian Exposition. By Bishop Potter.

Civil Service Reform. By L. B. Swift, J. T. Doyle, and Jane Addams.

The Tariff and Trade. By Senator Aldrich and W. L. Wilson.

The Century Magazine (October).

What I saw of the Paris Commune. By Archibald Forbes.

Architecture at the World's Exposition. By H. Van Brunt.

Money in Practical Politics. By J. W. Jenks.

Lend a Hand (October).

J. B. A. Godin. By E. E. Hale.

Experiments in Allotting Land. By E. J. Gay.

The University Magazine (October).

Political Education. By E. S. Cranston.

The Royal College of Tabriz, Persia. By George Donaldson.

A Greek Mosaic. By George C. Munger.

Outing (October).

Through Darkest America. By Trumbull White.

Horseback Sketches. By Jessie F. O'Donnell.

A Review of the Football Season. By Walter Camp.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

The American Unitarian Association has appointed Rev. D. M. Wilson of Quincy to the office of New England superintendent.

Allston, Mass.—The Unity Club opens its new year with a very interesting programme. The officers elected are as follows: president, Mr. N. D. Clarke; vice-president, Mr. F. G. Kimball; secretary, Miss E. F. Blacker; treasurer, Mr. W. Rowlands; executive committee, Mr. Worcester, Miss Hooper, Mr. James Kay Applebee, Miss Rice, Rev. George D. Latimer. The following is the plan of work for the year: 1. Eight evenings will be devoted to the study of four Shaksperian plays. The exercises will consist of lectures, brief papers, readings, and discussions. 2. Four evenings will be devoted to social and literary entertainments. 3. Two evenings, the first and the last, will be given to the transaction of business and to a miscellaneous Shaksperian programme. 4. The club paper will be continued this year, the contributions to be anonymous, and sent to one of the editors, Mr. R. W. Frost, Brighton, or Miss Leslie Dwight Hooper, Ashford Street, Allston. The club will meet at eight o'clock on the second and fourth Wednesday evenings of each month, from October to April inclusive, in the vestry of the Unitarian church.

This enterprising society has also an active Unitarian Club, the purpose of which, as expressed in its constitution, is to uphold and disseminate liberal thought, and to excite a general interest in all matters pertaining to the welfare of the Unitarian society, besides cultivating pleasant

social relations. The club publishes a neat programme, announcing very interesting subjects and speakers for each monthly meeting throughout the season. For November 15 Rev. James Reed on "Swedenborg."

Battle Creek, Mich.—There has been no better meeting of the Michigan Unitarian Conference for years than that held in Battle Creek, October 11 to 13. There is a strong Independent Congregational Church in Battle Creek, which has been standing by itself until, as its pastor, Rev. W. D. Simonds, said, in his address of welcome, "it feels lonely"; and so it extended an invitation to the State Unitarian Conference to meet with it. The invitation was accepted, the hospitality extended to the ministers and delegates from our churches was most cordial, the congregations that came out to the meetings were excellent, and the conference was a decided success. We trust it is not the last time that the Battle Creek society will join in our conference or that the conference will meet with the Battle Creek church. The city has a population of about twenty thousand, and is growing and prosperous. Mr. Simonds is an excellent organizer and an able preacher, and has the largest congregation in the city. This is the place where Rev. Reed Stuart was for a dozen years, before going to Detroit. It was he who first sowed the seed of liberal thought which is growing so vigorously under the nurture of Mr. Simonds.

The opening and closing sermons of the conference were preached by Mr. Stuart of Detroit and Rev. F. L. Hosmer of Chicago. Of ministers outside the State there were present, besides Mr. Hosmer, Rev. T. B. Forbush and Rev. W. W. Fenn of Chicago. Mr. Fenn read a paper upon "The Bible as Literature and Revelation," which was followed by another by Rev. J. T. Sunderland of Ann Arbor, on the same subject. There were other papers and addresses by Rev. G. W. Buckley of Sturgis, Mrs. S. A. King of Grand Rapids, Rev. H. T. Root of Grand Haven, and Mr. Forbush upon "The Outer and Inner Court of Religion," "Evil," and "Humanity's Future." There was an evening platform meeting, or "Symposium," on "The Church and Social Reform," with Rev. Mila F. Tupper of Grand Rapids, and Mr. Forbush, Mr. Hosmer, and Mr. Sunderland as speakers. Sweet and helpful morning devotional meetings were led by Rev. W. A. Taylor of Jackson and Rev. Caroline J. Bartlett of Kalamazoo. The reports from the churches of the State were interesting. The officers of the conference elected for the coming year were: president, Mr. C. S. Udell, Grand Rapids; secretary, Rev. L. R. Daniels, Big Rapids; treasurer, Mr. George Stickney, Grand Haven.

Boston, Mass.—There has been every conceivable manifestation of denominational life here during the past few weeks.

—Conferences, in every direction, have been largely attended, and matters of immediate practical importance attentively discussed.

The Suffolk Conference, at the call of its President, Rev. E. E. Hale, D.D., held a special missionary mass meeting on Sunday evening, October 23, to listen to stirring addresses from Rev. T. B. Forbush, Rev. D. W. Morehouse, and Rev. Grindall Reynolds in the interest of increased mission work.

The North Middlesex Conference at Chelmsford, the Essex at Salem, the Plymouth and Bay at Duxbury, the Norfolk at Jamaica Plain, have all held exceptionally well-attended meetings.

—The Monday Club has been fortunate in having two excellent addresses to renew the interest of the work, one by Rev. Grindall Reynolds upon "The Large Aims and New Resources of our Unitarian Body," and the other a delightful review of fifty years in the ministry by Rev. W. H. Fish.

—We give a full account of the Ministers' Institute held at Newton on another page. It was one of those remarkable occasions without drawback or defect.

—The venerable Boston Association of Ministers, that dates back to 1686, held its regular October gathering in the little church at Allston, which was founded just two hundred years later than the association. The Allston church is one of our brightest examples of the aliveness of modern Unitarianism, from its minister to its new Men's Club. At this meeting, which met under the joint hospitality of Rev. George D. Latimer and Rev. Albert Walkley, the essay of the day was given by Rev. James De Normandie, and set forth the highest ideals of Unitarianism.

—The newest of Boston ministerial organizations, the Younger Ministers' Association, held its annual meeting the last day of October. It was a social occasion, the wives of members being present. An excellent informal discussion was held upon the subject of helpful suggestions as to meeting the numerous parish demands which beset the inexperienced minister.

—One of the most notable occasions of the month was the Unitarian Club dinner, October 12, where Mr. John Fiske gave a most wonderfully graphic account of "The Discovery of America by Columbus." It was much more than a club address: it was a succinct contribution to history.

—Of our twenty-six Boston churches, only three are without settled ministers,—King's Chapel, the Second Church, and the Church of Our Father in East Boston. Dr. A. P. Peabody, who might fittingly be chosen president of the Younger Ministers' Association, has occupied the pulpit of King's

Chapel during the month. The growing suburban societies are all unusually fortunate in having secured young ministers of high attainments and exceptional earnestness and energy. At the new Roslindale society is Rev. Joel H. Metcalf; at Norfolk Street, Rev. Solon Lauer; at Allston, Rev. George D. Latimer; at West Roxbury, Rev. Frank W. Pratt. These men are creating our future powerful churches.

—Something in the way of a new departure has begun at Unity Chapel in South Boston, under the pastorate of Rev. John Tunis, who gave up his associate ministry with Rev. Dr. Briggs at Cambridgeport, in order to throw himself into the arduous task of re-Christianizing a part of South Boston. We shall report this movement more fully next month.

—The Harrison Square Society is about to begin the building of a new church edifice, which is to be upon a very valuable lot on the corner of Dorchester Avenue and Dix Street.

—The Church of the Unity, Rev. Minot J. Savage, is also to build, the old church not being conveniently situated. A magnificent site has been purchased for $75,000. It is just a mile down Commonwealth Avenue from the Public Garden, and a mile on the other side from the centre of Brookline, our most attractive and fashionable suburb, and only two miles from Harvard University along the popular thoroughfare crossing Harvard Bridge. No more splendid position could be occupied by the advanced Unitarian forces, and we are glad to learn that the Benevolent Fraternity of Churches is to combine forces with Mr. Savage's society in order to build in this commanding situation a church to be called a Parker Memorial, which shall be in every way worthy of our great and growing cause.

Bowdle, So. Dak.—Rev. Helen G. Putnam delivered a sermon on "The Mystery of Life," in the Congregational church, Wednesday evening. She was greeted with a good audience, and her sermon was pronounced a very fine effort.

Cincinnati, Ohio.— Rev. George A. Thayer celebrated the tenth anniversary of his settlement as minister of the First Congregational Church by preaching a sermon appropriate to the event on Sunday, October 2.

Concord, N.H.—A unanimous call has been extended to Rev. Frank L. Phalen of Brattleboro to become the pastor of the Unitarian church here, and he has accepted the invitation. Mr. Phalen's two pastorates, both at Wilton and Brattleboro, have been remarkably successful. It is his leaving that hurts.

Denver, Col.—The "Book Room" connected with the headquarters of the Rocky Mountain Conference has been transferred to 1355 Broadway. There all Unitarian books can be found, and Unitarian periodicals ordered. The "Book Room" is open every day and evening, and is in charge of the secretary of the conference, Mr. C. E. Montague. It is hoped that all Unitarians passing through Denver will call at the headquarters or at Mr. Eliot's study, which remains at Unity Church.

Sunday, October 2, was observed at Unity Church as the fiftieth anniversary of the death of Channing. Mr. Eliot preached a sermon describing the life and work of the apostle of American Unitarianism. Sunday, October 16, was Harvest Sunday, the children of the Sunday-school taking part in the service. October 23 will be Prison Sunday, and on October 30 the church will be occupied by the sessions of the annual convention of the Woman's Christian Temperance Union. Unity Church has an established reputation as the natural headquarters for conventions meeting in Denver. It is the best situated and most conveniently arranged of all the central churches, and the generous hospitality of the church is proverbial. This time the great meetings of the Woman's Christian Temperance Union will be divided between Unity and its neighbor, Trinity Methodist Episcopal Church.

Mr. Herbert Welsh, secretary of the Indian Rights Association, has been a recent visitor in Denver and a guest of Mr. Eliot's. Denver has the distinction of being the only Western city where the friends of the Indians are numerous and strong enough to have a local organization. The Denver society is active, and has circulated a great deal of literature. The atmosphere of Western communities is apt to be very hostile to Indians, but the efforts of the Denver society are forcing a distinct change of feeling on the subject. The old incredulity about the possibility of civilizing Indians is giving place slowly to a more intelligent and humane interest. Mr. Welsh spoke to a large audience on Sunday evening, October 9.

Unity Sunday-school is outgrowing its accommodations. Last Sunday not only were the large assembly-room and the two adjoining class-rooms well filled, but we also found classes meeting in the parlor, the trustees' room, and in the church itself. A large Sunday-school makes good promise for a church's future.

Des Moines, Ia.—The Unity Club publishes a programme of "Evenings Abroad" as the subject-matter for a winter's interesting study. The series leads through Japan, India, Egypt, and Europe. The motto chosen is,—

"Facing west from California's shore,
Inquiring, tireless, seeking what is yet unfound."

Flushing, N.Y.—The pleasant hall of the Free Library has been engaged for the sea-

son, and the use of Mrs. Theodore C. Williams's excellent hymnal inaugurated. With a new reading-desk, an active branch of the Women's National Alliance, and plans on foot for a Sunday-school open to the public, the prospects of growth and prosperity for this young congregation, now only six months old, seem to be bright.

Iowa City, Ia.—Three persons united with the Unitarian church on Sunday morning, October 9. Rev. C. E. Perkins is preaching a series of sermons on "Problems of To-day," which are drawing fine congregations, and receiving much favorable notice from the papers. Some of his subjects are: Strong and Weak Points in our Social System; The Credits and Debits of Civilization; The Rights and Abuses of Labor and of Capital; Venality and Ignorance in Politics; Morals and Health, or How Best to provide against Cholera.

Lawrence, Kan.—On Sunday, September 18, Rev. C. G. Howland preached a sermon on "George William Curtis," which was printed in part in the Lawrence *Journal*. On the same day the Sunday-school held a memorial service for Whittier.

Los Angeles, Cal.— The Unitarian church was rededicated after enlargement on Sunday, October 2. Rev. Eli Fay preached the dedicatory sermon to twelve hundred people. The work moves on here with great power.

Meadville, Pa.—The Theological School opened with the names of thirty-five students upon its roll. During the two weeks beginning with November 14 and 28 Rev. Washington Gladden, D.D., will deliver the first course of lectures on the Adin Ballou foundation, taking for his general subject "The Application of the Christian Law to Property and Industry." Rev. A. D. Mayo will lecture between December 1 and 10 on "The Leading Christian Denominations." A course on "Preaching and Allied Topics" is to be delivered by Rev. Thomas R. Slicer in the spring, and one on "The Book of Acts" by Rev. W. W. Fenn. Dr. Gladden's lectures will be open to the general public, for whose accommodation suitable arrangements will be made.

Nantucket, Mass.—The Unitarian society has just printed in pamphlet form an excellent sermon by Rev. C. A. Roys on "John Greenleaf Whittier."

New Bedford, Mass.—It was a profound shock to the society here to listen to the letter of resignation of their most beloved pastor, Rev. W. J. Potter, who has so ably ministered to every need of his people for thirty-three years. It is still hoped that Mr. Potter may be induced to withdraw his resignation.

Newburg, N.Y.—A series of very popular practical lectures on "Great Subjects" is being delivered this winter by the pastor of our Unitarian church, Rev. Henry H. Woude. The lectures are given on successive Sunday evenings, and are well attended. Their main purpose is to show the reasonableness of religion, as understood by Unitarians, and its application to all the interests of life.

Pittsfield, Mass.—Rev. Carl G. Horst preached the sermon at the annual meeting of the Winchester Association of Universalist Churches, which met in Westfield, Mass., October 5 and 6.

Quincy, Ill.—Church services did not begin until September 18, Mr. Bradley having been detained in Connecticut by the death of his father. The congregation regrets the loss of Mrs. George Lyford, soprano of the choir for several years, who takes a similar position with the Congregational society, but is fortunate in securing so finished a vocalist as Miss Mary Adams of Boston to succeed her. Unity Club held its first meeting on October 5, with supper and social reunion. An interesting and profitable course has been prepared for the coming season, and a neat eight-page programme published.

Rockland, Mass.—Rev. Charles F. Nicholson resigns his charge of the Norton society, in order to accept the unanimous call of the church here to become its pastor.

Salt Lake City, Utah.—The work opens prosperously again, after the summer vacation of the month of August. One new feature this fall is a class in "The Ten Great Religions," which excites much interest. Fifty members have bought books for study, and as many more join the class without books to listen to the reading and talk. Some of these members attend other churches, and come into our Sunday-school after their own morning service. On the Sunday following Tennyson's death, Mr. Utter preached a memorial sermon, which was listened to by a large audience. A sermon on the Unitarian view of revival methods, delivered during the progress of the revival meetings lately held here, conducted by Mr. Mills, and assisted by the evangelical ministers of the city, was printed in pamphlet form and widely circulated. It was read with sympathy by many, and doubtless with horror by many more; but let us hope that it will awaken thought, and have some influence toward dispelling this belated shadow of the Dark Ages.

We have our full share of success in this community, and only wait the return of business prosperity to take steps toward the local habitation which is the sign of permanent foothold.

St. Louis, Mo.—Church of the Messiah: The Eliot Society opened the season of 1892–93 on October 20, at which time lunch was served to one hundred and fifty ladies, members of the society and of the congregation, and visitors from the Unitarian society at Alton, Ill. An address by the president contained an earnest request for all to help with renewed zeal in the work of the year opening. Reports of last year's work were presented by the secretary, the treasurer, the directors of the Alliance for Missouri, and by the chairman of each of the following standing committees: Post-office Mission, Morning Sunday-school, Afternoon Sunday-school, Sewing-school, Sewing Society, Temperance, Social, Literary, Domestic, Printing and Church Decoration, and Mission Home. Plans of work for the new year were presented. The amount of work at hand is sufficient to employ each of the one hundred members of the Eliot Society. No member of the society is allowed to work on more than one committee, though co-operation and support are extended freely. This plan is found to serve admirably as a means of protection from overwork to the few, and develops the sense of responsibility, often in unexpected quarters. Fully half of the membership are formally appointed to definite duty in one direction in the service of the society's aim,—systematic church work.

The Unitarian Club met at the Church of the Messiah on the evening of October 18, and listened to a paper on "George William Curtis" by Rev. J. C. Learned. Over one hundred members and lady guests attended.

This society has lost by a tragic death one of its most promising young men. On October 8, at Madison, Wis., where he was a member of the Junior year in the university, Ralph Gully Cole, aged twenty-two years, by the accidental discharge of his gun while hunting, was fatally shot, living six hours. He was buried from his home here on the 13th. No ordinary words can express the sense of loss experienced by those fortunate enough to have been the friends of this talented and bright-hearted young man. Among his companions there is a sense of desolation, and in his home a cloud that can be lifted only by the trustful faith which is so marked therein.

The work of our Mission Home has been arrested by the prevalence therein recently of several cases of scarlet fever. So far, fortunately, no serious attacks are reported. The Sunday-school has been transferred to a hall in the vicinity, and it will be some weeks before the accustomed activities carried on by the Church of the Messiah, at Ninth and Washington Streets, can be resumed.

The morning Sunday-school is having very successful sessions. The new course of lessons in Old Testament history, prepared by Rev. C. F. Dole, is much commended. The teachers' meetings, held weekly on Friday at 4 P.M., are more largely attended than has recently been the case. There is considerable new life apparent. An All-hallow'een party is to be given the Sunday-school.

A handsome blue granite slab, placed on the north wall recently, bears the following inscription:—

In Memory of
William A. Hargadine.
Born Jan. 6, 1822; died Jan. 4, 1892.
Grant him eternal rest, O Lord; and let light perpetual shine upon him.

Toledo, Ohio.—The *Daily Commercial* of October 6 contains a picture of the new church which the Unitarian society is building, with a description of the same. Rev. A. G. Jennings has been at work here five years, in which time he has built up a good congregation, who are now moving to give themselves a permanent habitation. A fine lot has been bought and paid for, and about half enough money raised to meet the expense of the church. The building is attractive in design, and so planned as to accommodate admirably the activities of the society.

Troy, N.Y.—Rev. Joseph Waite tendered his resignation October 16, to the regret and surprise of his congregation. The Troy *Daily Times* comments as follows: "During the four years in which Mr. Waite has been the minister at the Unitarian church he has added honor to that pulpit, which has had a long line of distinguished occupants. His depth and keenness in thought and his courageous frankness in statement have given to his pulpit discourses extraordinary attractiveness. The society is warmly attached to him; and it is believed that an attempt will be made to induce Mr. Waite to content himself with a temporary respite to renew his strength, and not insist upon permanent retirement from the position he so ably and accceptably occupies."

Westboro, Mass.—The Unity Club this year will study the general movement of Unitarian thought and life. The subject will be studied on the basis suggested in Mr. Cooke's plans. Among the topics discussed will be "Early Unitarianism," "Early American Unitarianism," "William Ellery Channing," "Theodore Parker," "Ralph Waldo Emerson," "James Martineau," "Thomas Starr King," "Recent American Unitarianism," and "Unitarianism in American Literature."

A proud woman who has learned to submit carries all her pride to the re-enforcement of her submission, and looks down with severe superiority on all feminine assumption as unbecoming.—*George Eliot.*

THE UNITARIAN FOR 1892.

No religious periodical in America has abler writers.

Its matter is fresh, living, varied, abreast of the best thinking and scholarship of the age.

Contains Sermons from the ablest Liberal Preachers; Articles on religious topics of living interest; Editorials; Editorial Notes; Literary Notes; Notices of the best Liberal Books; News from the Churches; Special Departments of English Notes, Universalist Notes, Temperance, Unity Clubs, Woman's Word and Work, etc., etc.

The *Unitarian* stands for a religion as devout as it is free, as consecrated as it is rational, on fire with Enthusiasm of Humanity. It seeks to draw together all men, of whatsoever name or sect, who hold on the one hand to untrammelled thought, and on the other to the Fatherhood of God, the brotherhood of man, the immortal hope, and the spiritual leadership of Jesus Christ.

Its circulation is large, extending into nearly all parts of the world.

The high quality and low price of the *Unitarian* should carry it everywhere.

Help us to send it to every Liberal Family in America, and to thousands of inquirers for a better Religion.

Price $1.00 a year. Will be sent three months ON TRIAL for 10 cts.

GEO. H. ELLIS, Publisher, 141 Franklin St., BOSTON, Mass.

ONE UPWARD LOOK EACH DAY.

POEMS OF FAITH AND HOPE.

SELECTED BY J. T. SUNDERLAND.

A collection of 89 poems in a handsome little volume, bound in Morocco and Cloth.

A Boston Minister writes: *"Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."*

One of our best known Authors writes us: *"Your collection of poems 'One Upward Look Each Day' is a wonderfully good collection. It is surprising that so many excellent poems can be comprised in so small a compass, and offered at so small a price."*

Price: Morocco, 75 cents each; Cloth, 50 cents each.

Send orders to

J. T. SUNDERLAND, Ann Arbor, Mich.,

or to the A. U. A. Rooms, 25 Beacon St., Boston, Mass.

Three Episodes of Massachusetts History.

By CHARLES FRANCIS ADAMS, author of "Richard Henry Dana," etc. With two Maps. 2 vols., crown 8vo, gilt top, $4.00.

The first Episode deals exhaustively with the settlement of Massachusetts Bay, showing the struggle which took place between the royal party, represented by Sir Ferdinando Gorges, and the Puritans, led by John Winthrop.

The second Episode deals with the early religious dispute in Massachusetts known as the Antinomian controversy, the account of which is now for the first time written from a modern or agnostic point of view.

The third Episode describes the slow growth and gradual development of a Massachusetts town from 1640 to 1890, and is practically a close study, from original sources, of New England town government, its origin, methods, and results.

Children's Rights.

By KATE DOUGLAS WIGGIN, author of "The Birds' Christmas Carol," "Timothy's Quest," etc. $1.00.

Miss Wiggin here brings her brightness, good sense, and experience in kindergarten work to discussing The Rights of the Child, Children's Plays, What shall Children Read? and other important topics.

Autumn.

Selections from the Journals of H. D. THOREAU. Edited by H. G. O. BLAKE. 12mo, gilt top, $1.50.

A book of nice observation and varied interest, like previous volumes made up of extracts from Thoreau's Journals on Spring, Summer, and Winter. The originality of the reflections and the admirable literary quality lend peculiar interest to all that Thoreau wrote.

Evangeline: A Tale of Acadie.

By HENRY WADSWORTH LONGFELLOW. With Photogravure reproductions of sixteen designs by F. O. C. DARLEY. Handsomely bound. 8vo, $2.00.

No other artist has equalled Darley in representing pictorially the most characteristic features of Longfellow's world-famous poem. The reproductions of his designs by photogravure retain all the strength and character of the originals.

Little-folk Lyrics.

By FRANK DEMPSTER SHERMAN, author of "Lyrics for a Lute," etc. 16mo, gilt top, $1.00.

A book of real interest and rare excellence for young people.

The House of the Seven Gables.

By NATHANIEL HAWTHORNE. "Riverside Paper Series." 50 cents.

A famous story in good type at small cost.

Zachary Phips.

By EDWIN LASSETTER BYNNER, author of "Agnes Surriage," "Penelope's Suitors," and "The Begum's Daughter." 1 vol., 16mo, $1.25.

An excellent historical novel of the Aaron Burr Expedition, the War of 1812, and the Seminole War. Admirable use is made of historical events and situations; there is even more adventure than story of the ordinary type; and a humorous element adds very greatly to the interest of the book.

Agnes Surriage. | *The Begum's Daughter.*

By EDWIN LASSETTER BYNNER. New Editions. 12mo, price of each reduced to $1.25.

These historical novels [of New England and New York], which have enjoyed a quite remarkable popularity, are now reissued at a reduced price, which ought to secure for them a yet wider reading.

The Eve of the French Revolution.

By EDWARD J. LOWELL. 1 vol., 8vo, $2.00.

Mr. Lowell here gives an admirably clear and comprehensive view of one of the most important and engrossing periods of modern history.

*** *For sale by all Booksellers. Sent, postpaid, on receipt of price by the Publishers,*

Houghton, Mifflin & Co., Boston.